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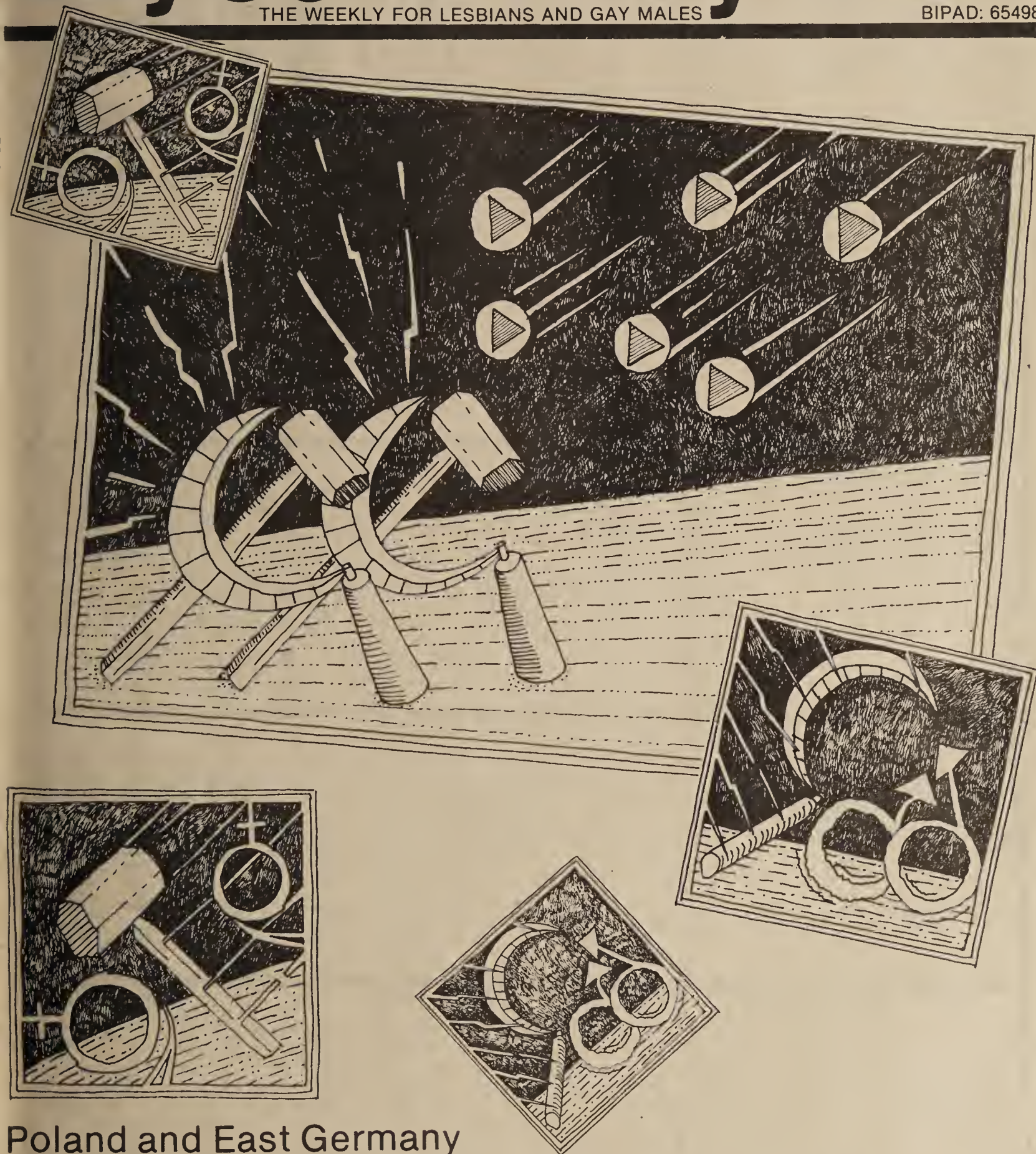
June 5, 1982

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Gay Community News

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Poland and East Germany

Legalized Homosexuality vs. Gay Liberation

GayCommunityNews

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June 5, 1982

Vermont Prisons May Use Aversion Therapy

By Jil Clark

MONTPELIER, VT — State prison officials may soon begin using aversion therapy to steer "sex offenders" away from what they consider to be deviant fantasies, according to Vermont Corrections Commissioner James Walton.

Some lesbian and gay activists are concerned about the launching

of the 12-to-18-month program, since it is likely that some of the 16 prisoners who will participate will be gay men who are serving time for having had consensual sex with boys.

The Legislature gave the Corrections Department \$44,500 to begin the so-called sex offender program at Chittendon Commu-

nity Correctional Center in South Burlington this fall. The decision about whether aversion therapy will be used will be made by the program director, who has not yet been chosen.

William Young, head of the Division of Probation and Parole and one of three persons who will appoint and later advise the pro-

gram director, elaborated on what aversion therapy might consist of if it is employed in the program. Unpleasant tastes or smells may be used in combination with pictures of "appropriate" and "inappropriate" sexual objects. "If a device measures arousal when the person sees a five-year-old child, a bad smell such as ammonia may be administered," explained Young.

"Masturbatory reconditioning" may also be used. "In this approach, we ask the child molester to masturbate and when he reaches the 'point of no return,' so to speak, we ask him to switch to an appropriate sexual object."

Young did not know whether electric shock would be used.

The program director may choose to include group therapy, aimed at identifying patterns of sexually deviant behavior and teaching self-help. The program may also include sex education focusing the prisoners' attention on the effect of their actions on their victims.

The intent of the program, according to Walton, is "to change people's behavior and change the

way they deal with their anger." Rehabilitation efforts will be aimed at ensuring that sex offenders do not repeat their crimes once they are released.

Tom Reeves, a member of the North American Man Boy Love Association, assailed the program as a violent attack on the sexuality of boy lovers who, he believes, should not be in prison in the first place, as well as an attempt, conscious or unconscious, to eradicate homosexuality. "According to national statistics, most of the men who rapewomen are either not being convicted or are receiving shorter sentences than men involved in child molestation — those who coerce children into having sex with candy or money or force — or gay men who have had sex with a boy. In most states, the majority of cases involving sex with minors involved men with boys, and the overwhelming majority of these cases are non-violent, whereas the majority of cases of men having sex with girls are violent.

Reeves continued, "In Massa-

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Fundamentalists Challenge Courses in Women's Studies, Sex Psychology in Calif.

By David Hunt

LONG BEACH, CA — It has been a semester of turmoil for lesbians and gays at California State University, Long Beach. The campus women's center and women's studies program have been attacked as "pro-lesbian" and a psychology teacher has come under review for his alleged "tolerance of homosexuality."

The attacks are being led by a handful of evangelical Christian fundamentalists backed by the political pressure of two state senators and a state assemblyman.

The trouble started early in the semester, in February, when several unidentified women sat in on Dr. Barry Singer's "Psychology of Sex" class and Dr. Bette Brooks' "Women and Their Bodies" class.

The women reportedly took notes and collected printed course material as it was handed out in class. In letters to women's studies department head Sondra Hale and university president Steven Horn, they called the courses "pro-lesbian" and asked that the instructors begin teaching "basic American values." They also criticized Denise Wheeler, coordinator of the campus women's center, for refusing to allow them to place anti-Equal Rights Amendment material in the center.

The fundamentalists have the backing of three conservative elected officials, State Assemblyperson Dennis Brown and State Senators H. L. Richardson and Oliver Sperow, who sent aides to

the university to meet with President Horn and several of the evangelicals on April 12. The aides reportedly expressed concern over the curriculum of the women's studies program and asked about the budget of the women's center.

No one from the women's studies program or women's center was advised of the meeting.

As a result of the meeting, Horn ordered that Brooks' "Women and Their Bodies" and Singer's "Psychology of Sex" courses be reviewed by their departments' curriculum committee. Singer's course was also reviewed by an ethics committee and Denise Wheeler, coordinator of the women's center, was placed under review by her supervisor.

Although Wheeler's review has not been completed, the two courses under review both received clean bills of health from the curriculum committees.

The ethics committee studying Singer's course, however, was unable to reach a consensus. As a result, the instructor agreed to drop the most controversial part of the class, an option which had allowed students to receive credit for engaging in homosexual, group or extramarital sex off-campus.

Singer defended the option, calling it "a powerful learning experience" for some students, but said he was dropping it because "it's more fuss than it's worth."

Singer told GCN he didn't feel he was caving in to pressure from

the fundamentalists. "I think it's just good sense. This is not the time or year to have this in the syllabus. The students will continue to talk about their experiences in class, but I don't think it's necessary to give them credit for it," he explained.

He said he was angered by the ethics committee's inability to

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U.S. Charges Prostitution

By Larry Goldsmith

RUTLAND, VT — The Vermont attorney general's office has withdrawn all charges in the prosecution of a so-called "male prostitution ring" (see GCN, Vol. 9, No. 42) after a federal grand jury handed down an indictment against one of the principals in the case.

U.S. Attorney George Cooke announced on May 13 that the grand jury had indicted Robert George Slee on one count of transporting a minor interstate for engagement in prostitution or "prohibited sexual conduct." The statute cited by Cooke defines a minor as a person under the age of 18 years and prohibits any sexual conduct that is meant to be "commercially exploited by any person."

Three individuals were originally charged by Vermont authorities on drug and prostitution charges. Charges of possession of cocaine originally lodged against Randy Allen Dean were dropped early on when Dean reportedly agreed to

cooperate with the prosecution.

Slee and a juvenile were originally arraigned in Vermont on prostitution charges. The youth was released on May 6 after posting \$10,000 bail. Slee, a Canadian citizen who is reportedly also wanted by Toronto police on sex-related charges, was held at the Woodstock Community Correctional Center for lack of \$100,000 bail. All charges against the youth have now been dropped and Slee faces only the single federal charge. Slee has now been moved to the Rutland Correctional Center. His bail has been reduced to \$25,000, but the government has motioned for a hearing if that money is posted.

Asked why the charges had been dropped after what had been billed as major arrests, Vermont Attorney General John Easton told GCN, "At the time the arrests were made, our investigation was not complete and therefore we charged all those who we felt had

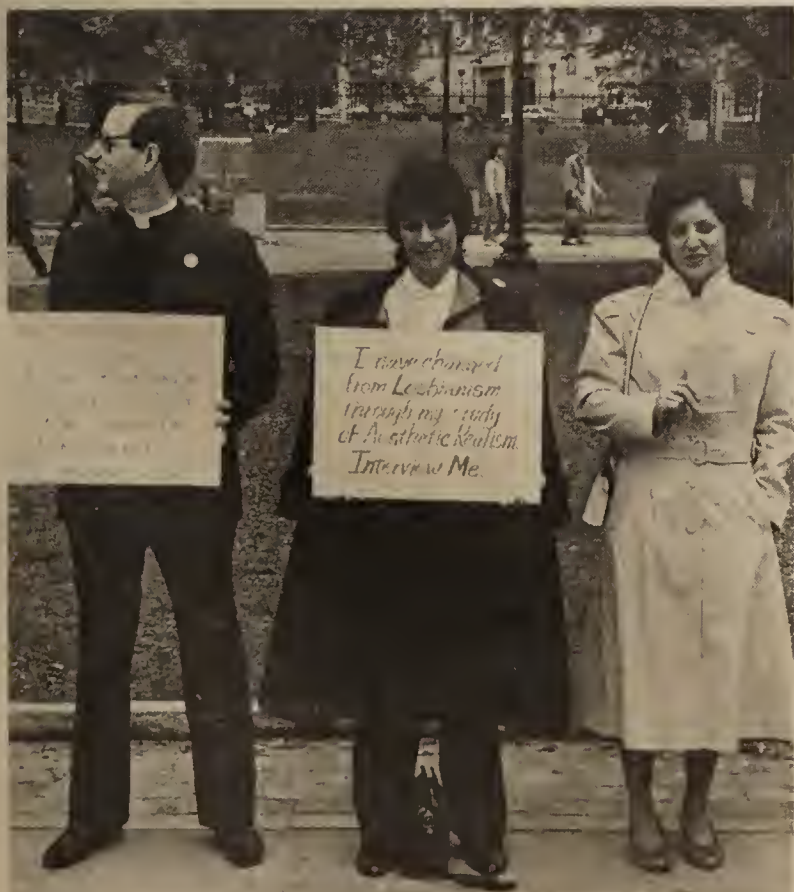
violated the law. After the charges were brought and we interviewed the defendants, we felt that Mr. Slee was the one we should have brought charges against and that led us to drop the charges against [the juvenile]."

Easton also noted that "the [Vermont] state law against prostitution is a \$500 fine, one year imprisonment misdemeanor, whereas the federal charges carry a \$10,000 fine and ten years imprisonment."

Easton said the usual policy of the federal government is not to prosecute where a state has brought similar charges. "The focus of our investigation was Mr. Slee," he explained. "Now that Mr. Slee has been charged by the federal authorities, our interest in the case is over."

Two men charged in Boston in connection with the case still await a June 1 hearing. These men are free on their own recognizance.

—filed from Boston



Larry Goldsmith



Larry Goldsmith

Nearly 300 followers of "Aesthetic Realism" gathered on the Boston Common on May 13 to protest a Boston Globe story which criticized their organization.

The Aesthetic Realism Foundation, a New York-based group of followers of the poet Eli Siegel, holds that "the world, art, and self explain each other: each is the aesthetic oneness of opposites." It numbers among its proudest claims the ability to change homosexuals.

The group does not explain what it changes homosexuals into.

News Notes

quotes of the week

"The Constitution does not guarantee that the exercise of religion will be without difficulty."

— From a decision written by Associate Justice Robert Clifford of the New Jersey Supreme Court. The court ruled that requiring sex education in public schools does not violate the U.S. Constitution. Quoted in the New York *Times*, May 26, 1982.

"This way of singing [faisetto], while wearing beards and mustaches, obliterates any masculine qualities in performance and in their artistic stand. To hear a normal male voice used in ensembles this way had become a problem. Men, sing like men!"

— From the official daily newspaper of the Young Communist League of the U.S.S.R. The article criticized the musical style of the Soviet Union's most popular music group, Time Machine. Noted in the Washington *Post* and the Washington *Blade*, April 22, 1982.

a good chance

SPRINGFIELD, IL — The ERA still has a good chance of being ratified in Illinois, according to lobbyists close to the State House here.

People who are unable to attend the June 6 rallies being held in unratified states are encouraged to participate in an ad hoc telephone campaign by calling the governors of these states beginning Monday, June 7. This campaign is being organized by word of mouth through many feminist and gay networks, so call your friends or tell others in your organization to call:

- Governor James Thompson, 207 State House, Springfield, IL 62706, (217) 782-6830.
- Governor Robert Graham, State Capitol, Tallahassee, FL 32301, (904) 488-1231.
- Governor George Nigh, State Capitol, Oklahoma City, OK 73105, (405) 521-2342.
- Governor Jim Hunt, State Capitol, Raleigh, NC 27611, (919) 733-5811.

try, try again

BOSTON — A bill in the Massachusetts House of Representatives "making it unlawful to discriminate on the basis of sexual preference" was referred to the House Ways and Means Committee on May 19.

The bill, H.1607, sponsored by Rep. Barbara Gray (R-Framingham), will now be considered by the committee. The legislation survived an attempt by Rep. Royall Switzler (R-Wellesley) to have the House reconsider its vote to refer the bill to committee.

greeting pride

NEW YORK — Public Television station WNET, channel 13 in New York, is considering airing the gay documentary *Greetings from Washington, D.C.* as its contribution to gay pride this year.

Individuals who would like to encourage presentation of the program may do so by calling the station at (212) 560-2000.

homophobe scientist

BOSTON — The recent firing of a lesbian journalist and a gay male executive from the Christian Science Center here will be protested by members of the Committee for Job Justice and Gay Christian Scientists/Boston on June 7.

On that date, about 8,000 rank and file Christian Scientists from around the world are expected to convene at the Center, world headquarters of the Church of Christ Scientist.

"We hope to show church members what their leaders are doing — firing good, hard workers for this reason. I have a lot of faith in Christian Scientists as [independent] thinkers," said Chris Madsen, who was fired from the Christian Science Monitor in February after writing for the paper for seven years.

Madsen and Jim Ogan, a cost analysis supervisor for the church, are demanding wage compensation, a halt to witch hunts against lesbian and gay employees of the church and a formal policy change.

Articles in *GCN* and another local periodical have created negative publicity which has made church officials "really uncomfortable," according to Madsen. A closeted lesbian who still works at the center has reported to Madsen that many persons have stopped by the center to register their disbelief and anger about the firings. Madsen hopes the picket will pressure church officials to meet the picketers' demands.

The demonstrators will convene at the corner of Dalton Street and Huntington Avenue (the Prudential T stop) at 12:30 p.m., move through the center grounds and end up on Massachusetts Avenue in front of the Church.

For more information call (617) 926-3456.

cops drop their suits

SAN FRANCISCO — Police who claimed they were libeled by the *Bay Area Reporter (BAR)*, a gay newspaper, have suddenly dropped their \$20 million libel suit against the publication, according to Amitai Schwartz of the American Civil Liberties Union of Northern California, which defended the paper.

Two police officers, backed by the Police Officers Association, brought the suit last October, claiming that they had been libeled in a *BAR* article entitled, "SFPD Brutality Aired, Toklas Club envisions Review Board to Curb Rising Aggressiveness Against Gays" which appeared in the May 21, 1981 issue.

San Francisco Superior Court Judge Ira Brown had twice granted the ACLU's motions to dismiss the case on ground that the officers, Holly Pera and Corbett Dickey, had failed to state facts entitling them to damages. Both times the court had allowed the officers time to amend their complaint against the paper.

"We said when the case was first filed that it was an attempt to intimidate the people of San Francisco from speaking out against police brutality," said Schwartz. "We can now confirm that this police libel suit was a case of harassment plain and simple. . . . Apparently they got all the mileage they could out of their \$20 million price tag last fall and once their allegations were put to a legal test they walked away from the case."

The *BAR* article was an account of a meeting of the Alice B. Toklas Democratic Club where persons testified about alleged police brutality against the gay community. Two officers who were mentioned in the testimony filed the suit on July 13.

A second police libel suit, *Falzon v. Schell*, was also dropped by the police recently, even before it went to court. In this case, Police Inspector Frank Falzon was suing Randy Schell for one and a quarter million dollars because of an article that Schell published in *BAR* about the inadequate police investigation in the murder of his gay roommate.

Falzon had claimed that the article injured him "because it reflects negatively on his ability as a homicide inspector."

Schwartz commented, "There has been a definite increase in the number of libel and slander lawsuits recently filed in connection with statements made in the political process. In the past year the ACLU has fought libel suits on behalf of newspapers, reporters, environmental groups and political campaigners."

noble testimony

BOSTON — Elaine Noble, a longtime aide to Mayor Kevin White and the first open lesbian to be elected to a state legislature, testified for five hours on May 26 before a federal grand jury about her role in the case of John M. Williams, a former city official now serving a three-year sentence for attempting to extort \$50,000 from Anthony D'Alesandro, a prospective property developer. Noble was also questioned by the grand jury for three hours last December (see *GCN*, Vol. 9, Nos. 23 and 35).

In an interview with the *Globe* after Williams' arrest, Noble said D'Alesandro had told her of the extortion attempt, but that she waited two weeks before reporting it to authorities because she did not believe him. D'Alesandro later told the *Globe* that when he told Noble of Williams' request for a payoff, she replied, "Why do business with princes when you can deal with kings?" Noble claimed at the time that "[we] were both talking in very gay, campy talk, and I might have said something outrageous like that, something absurd, in that context. [It was] certainly not anything like what he is trying to imply now."

D'Alesandro, who is also gay, reportedly recorded that conversation with a hidden device supplied to him by federal investigators.

don't let the gay bus go bust!

BOSTON — The lesbian/gay bus for the June 12 UN SSII march, going round trip from Boston to New York, may be cancelled if ticket sales do not pick up quickly.

The bus, which has been arranged through the local June 12 SSII campaign, will have to be turned into a general-population bus if lesbians and gays do not fill it. The demand for buses for June 12 is so great that buses are now being ordered to come from New York to Boston and then back again.

The Lesbian/Gay Task Force for the June 12 march urges everyone to buy their tickets immediately. Call (617) 497-6754 to order tickets, which are \$20 round trip. The bus will leave Boston at 6:30 a.m. on June 12, and return from New York that night. Make sure to specify that you want to be on the lesbian/gay bus. If you have ordered a ticket without specifying the gay bus, please call back and make this arrangement.

Tickets are also on sale at Glad Day Book Store, 22 Bromfield St., Boston (near Filene's) and at New Words Bookstore, 186 Hampshire St., Cambridge. No checks will be accepted.

lavender affinity

SAN FRANCISCO — A gay men's affinity group will form a contingent in this city's march for nuclear disarmament on June 12.

Body Electric will march under a lavender banner in the march, which, like similar marches in cities throughout the country, has been called to coincide with the United Nations Second Special Session on Disarmament.

The Body Electric contingent will form in Dolores Park at 10:30 to join others in marching to the Civic Center for a rally at noon.

Some members of Body Electric will participate in the acts of civil disobedience planned for June 21 at the Lawrence Livermore Laboratories in Livermore, where nuclear weapons are manufactured.

For more information on Body Electric, call Bob Hass at (415) 526-9529. For information on the San Francisco march in general, call the Livermore Action Group at (415) 644-3031 or write them at 3126 Shattuck Ave., Berkeley, CA 94703.

falklands faggotry

COMODORO RIVADAVIA, Argentina — The fag-baiting has begun in the Falkland Islands.

A dispatch from this southern Argentine city, noted by Alexander Cockburn in his "Press Clips" column in the *Village Voice*, describes an interview of Argentine Colonel Esteban Alberto Solis by Morris Thompson of *Newsday*.

"Thompson reported the colonel as saying that 'Argentinian troops had been issued gas masks because the use of chemical weapons was not unknown. A rambling history thereof included his saying that "Dr. Weissman, a Jew" had invented a poison gas'."

Thompson's dispatch continues, "Asked what he thought of the British, he said that Argentinian troops exploring the British marine base at Port Stanley . . . had discovered a room with 'all kinds of immoral photographs' and 'some objects that suggested homosexuality'."

Cockburn noted that "In the first World War, the British were always insisting that the German officer corps was rife with sodomy. . . . Now Colonel Solis, plainly a fan of a subsequent generation of Germans, has turned the tables."

conferences

The **Fourth National Lesbian/Gay Health Conference** will be held June 4 through 6 at the University of Houston Continuing Education Center. This year's theme is "Survival Issues in Health Care: Lesbian/Gay People as Providers, as Consumers." There'll be over 30 different workshops on topics such as Alcoholism and Sexually Transmitted Diseases. In addition, a panel of experts will discuss the recent rise of Kaposi's Sarcoma and related maladies. Keynoting the conference will be Virginia M. Apuzzo, now executive director of the National Gay Task Force Fund for Human Dignity, formerly Assistant Commissioner for Operations at the New York City Health Department, and Travis L. Peterson, psychotherapist and instructor of social work at the University of Houston. For more information, registration and housing, contact Gary Treese or Sally Spill, conference coordinators, 900 Levitt Blvd., Suite 203, Houston, TX 77006, (713) 529-0037.

June 15 is the deadline for workshop and program proposals for the **Midwest Lesbian-Feminist Conference**, to be held near Omaha, Neb., Sept. 3 through 6. Lesbian-feminists interested in presenting workshops or performing at the conference should send a short proposal one or two paragraphs long. Workshops can be scheduled for 1½ hour or 3 hour periods. Conference planners are also encouraging artists, crafts women and businesses to fill the display/sales area. For more information, write Lincoln Legion of Lesbians, P.O. Box 30137, Lincoln, NE 68503.

The **Wilde '82 History Conference** will be held in Toronto June 30 through July 3, bringing together gay and lesbian historians from all over North America. The program will feature slide presentations from Boston, Chicago, San Francisco, and New York, as well as a panel discussion on "The making of the modern homosexual: the social construction of lesbians and gay men." For information or registration, write Wilde '82, Box 639, Station A, Toronto, Ontario, Canada M5W 1G2 or call (416) 977-6320.

Also coming up in early July is the **Seventh International Conference of Gay and Lesbian Jews** in Los Angeles, July 2 through 5. For details write Conference Committee, P.O. Box 35771, Los Angeles, CA 90035.

News Notes edited this week by Scott Brookie

Largest Demonstration There in 15 Years

Anti-Reagan Rally in Los Angeles Draws 10,000

By David Hunt

LOS ANGELES — Several hundred gays and lesbians joined a broad-based coalition of nearly 10,000 demonstrators on Tuesday, May 25 outside the Century Plaza Hotel to protest Reagan's economic, foreign and domestic policies.

The protest was organized by a newly-formed group, called the Federation for Progress, to coincide with Reagan's appearance at a

\$1,000-per-plate fundraiser for the Republican Party inside the hotel. More than \$1.1 million was raised at the dinner.

The demonstration outside was one of the largest protest rallies to be held in Los Angeles since June 23, 1967, when 10,000 anti-war demonstrators marched outside the same hotel where then-President Lyndon Johnson was addressing a fundraiser for the Democratic Party. At that protest,

more than 50 people were arrested and 30 were injured in clashes with police.

But Tuesday's rally was peaceful as the 300 police officers guarding the hotel, many on horseback, kept their distance from the crowd.

Violence nearly broke out late in the evening, when a small band of Bible-waving fundamentalists verbally scrapped with the protesters. When the fundamentalists began

chanting "God bless Reagan, God bless Haig, God bless the CIA," scores of protesters surrounded them and a shouting match ensued.

The demonstrators screamed "fascist pigs" and "racists." The fundamentalists responded by yelling, "You're nothing but homos and liberals and losers."

Crowd monitors from the Federation for Progress formed a human barrier between the two groups to prevent violence as police looked on, some with their batons in hand.

been telling everyone all day, 'heteros chant, but faeries sing.'

Among the many speakers at the demonstration was Ivy Bottini, a member of the Gay and Lesbian Police Task Force. "There is an illness in this land which takes the form of poverty, unemployment and discrimination against women, minorities and lesbians and gays," she said. "But for the first time at a rally such as this (in Los Angeles), the lesbian and gay community is being officially represented."

Bottini criticized the Reagan administration for doing little about the immunological diseases which have stricken hundreds of gays and asked the protesters to help put pressure on the government to begin research.

She pledged that the gay and lesbian community would continue to stand with other progressives in fighting Reagan's policies. "We have been with you throughout history, in all the social movements, except that we have been in the closet," Bottini explained. "But we are not in the closet any more. We are with you openly, hundreds of thousands of people."

Gay Group Regains Office

By Scott Brookie

GAINESVILLE, FL — A gay student organization in Florida, which was thrown out of its office space in February, has regained its right to that office in an out-of-court settlement.

The University of Florida Lesbian and Gay Society (UFLAGS) of the University's Gainesville campus was informed on Feb. 5 that its application to continue using a small office for the next school year had been denied. UFLAGS had been sharing a five foot by ten foot office with the National Organization for Women campus chapter.

The explanation of the denial given at the time by the Board of Managers, a faculty/student group, was that space was very limited. However, *GCN* learned that the vacated space would not be given to any new student group, but would be turned over to NOW.

The settlement was reached on May 11, one day before UFLAG's suit against the University's Board of Regents was scheduled to begin trial in federal court. The Regents' attorney, acknowledging that the university's guidelines for space allocations were too vague, agreed that UFLAGS should be given their office "just as though it had been allocated through regular procedures," according to UFLAGS's attorney Jere Fishback. The university also agreed to pay court costs of around \$100.

"I was pleasantly surprised," said Bruce McCoy, who was director of UFLAGS when the controversy arose. "I was confident that we'd get our office, but I thought we'd have to go all the way through court to do it," he told *GCN*.

McCoy told *GCN* that the court action was initiated after meetings with Vice President for Student Affairs Art Sandeen and with other university officials had failed to produce any results. He added that it had been made clear during the meetings that University President Robert Marston also opposed allocating any space to UFLAGS.

"The Board of Regents attorney Cesar Naples went over Dr. Sandeen's head as well as over President Marston's," said McCoy. "It makes the University of Florida look really bad. I hope they've learned their lesson."

McCoy told *GCN* that UFLAGS provided a number of services to the campus community including peer counseling, educational panels, training programs for resident assistants in dormitories, roommate referrals and social events. "We're not a student organization to fight for office space," he commented. "We're a student organization to provide services for the community."

UFLAGS's attorney Fishback told *GCN* that the office space conflict is one of several recent controversies in Florida involving gay and lesbian student organizations. "That seems to be a major battleground these days," he told *GCN*.

Fishback cited February 1981 as the beginning of the controversies. At that time, a student in a community college in Lakeland, Polk County, attempted to start a gay student group on campus. "He was flat out denied by the administration," said Fishback. Lawyers for the student group subsequently obtained an injunction ordering the college to allow

the gay group on campus.

That incident prompted State Senator Alan Trask, whose district included the college, to introduce legislation aimed at prohibiting gay and lesbian student groups. The legislation, which came to be known as the Bush-Trask amendment, was passed by the Florida legislature, but was unanimously ruled unconstitutional by the state supreme court in February (see *GCN*, Vol. 9, No. 30).

In another incident, the Florida Task Force, a coalition of gay and lesbian organizations, scheduled a conference at the University of Central Florida. "When [the university administration] found out who the Florida Task Force was, they reversed their decision," said Fishback, noting that that was only one of the incidents in which gay groups had not been victorious.

"Florida is one of the fastest growing states in the country," Fishback told *GCN*, "yet its institutions are still administered and operated by people who rose to their positions when Florida was still controlled by backwoods politicians. It's a network of good ol' boys from the good ol' days who are running our institutions. They're unwilling to change with the times."

Fishback noted that a ruling was still pending on the amount of attorneys' fees to be paid by the college in the Polk County case, a figure he put at between \$3,500 and \$7,500. "I think it's going to have a real impact when the colleges realize that this sort of discrimination can wind up costing them a lot of money," Fishback told *GCN*. "We're having to drag the whole state kicking and screaming into the realities of urban living," he added.

—filed from Boston

The most visible contingent of gays and lesbians was a group of a dozen "radical faeries" joined by several lesbians, who sang, danced and formed a "faerie circle" in the midst of the throng of demonstrators. They were well received and cheered on by others in the crowd.

Long-time gay activist Harry Hay, founder of the faerie movement, had this message for Reagan: "Come out here and join our celebration of life. Give up all the things you stand for and move in our direction instead. Take a lesson from us. After all, as we've

Fundamentalists Challenge

Continued from page 1

make a decision on his course and said some of the people on the committee "have the social intelligence of an orangutan."

The general feeling around campus is one of hysteria and tension, he added. There is also a great deal of anger among the faculty toward both the evangelicals and the administration.

Instructors in the women's studies program held a teach-in at the campus graduate center on May 12 to build a coalition and educate people about the threat from the new right.

One student at the event called the fundamentalists "narrow-minded hate mongers who descend on us to inject us with their venom."

Rev. Dusty Pruitt of the Long Beach Metropolitan Community Church went even further. "Fascism is fascism, whether it's Christian or not," she declared.

Singer told the 200 participants

at the teach-in, "There's a mild fascism skulking around the halls of this university, under polite names like ethics, no advocacy, balance and traditional roles."

With classes out for the summer, instructors are anxious to hear what action, if any, President Horn will take on the controversial courses. He was roundly criticized at the teach-in for bowing to political pressure and reviewing the courses. Brooks said, "He's the reason we have all these problems, because he would not take a firm stand for us."

Another instructor angrily declared, "Steven Horn doesn't take a back seat to anyone when it comes to repression."

But at least one teacher was optimistic. She said, "President Horn would have to be an absolute fool to do anything about these courses. We have a strong coalition and we simply will not take it sitting down."

Aversion Therapy

Continued from page 1

chusetts in 1979, gay men sentenced for non-violent man-boy cases regularly received higher sentences than rape or even rape involving mutilation or murder of women or children.

"The reasons for this are sexism and homophobia. . . . Men are expected to rape women in our society and when convicted they always have some sympathy from the jurors, and women are always looked upon with suspicion. Also, being a homosexual is the most heinous act there is. And once you accept that homosexuality is bad, then it is that much worse to have a boy involved; your all-American boy may become a queer."

National studies show that 40 percent of convicted sex offenders committed violent crimes such as rape and about 50 percent were incarcerated for what corrections officials consider to be non-violent sex crimes such as incest and child molestation.

One hundred eighty-nine convicted of this broad spectrum of crimes and victimless crimes passed through the prison system in 1981. Twenty-five percent of these crimes were classified "child molestation." About half of these

cases involved adult male sexual contact with boys, says Young. He said he did not know whether the boys involved were adolescents.

Reeves also criticized prison officials, case workers and psychologists for placing the perpetrators of non-violent crimes and victimless crimes, like boy-lovers, in the same category as rapists. "The greatest change the prison system could make would be to acknowledge that the perpetrators of crimes like rape, child rape and dismemberment don't belong in the same therapy group as persons who committed non-violent crimes. But those working with these prisoners don't even acknowledge the danger boy-lovers, most of whom are quiet, passive men who have been wronged by the police, are in when they come out in a room full of aggressive, macho, violent men."

Young said that the motivation behind incarcerating boy-lovers along with rapists is not homophobic but rather, "has to do with protecting children. I object to adults having sex with boys as much as their having sex with girls or as much as I object to rape."

Joe Patrissi, Deputy Commissioner of Corrections, said that the

element of coercion is always present in a sexual relationship between an adult and a child "because of the power imbalance."

"Most of the molestation of young boys by men is petting and fondling. It isn't violent. The men seduce the victim by first making friends with the child, giving him things. Then they begin petting. The child is naive, doesn't know anything is wrong. Then he talks to another adult about it and is told that, no, it isn't supposed to be happening."

Is it possible that the child freely chose to engage in the sex play because he was enjoying it?

"No," said Patrissi. "I think the child just caught on to the fact that he would get some reward [in the form of gifts from the man] and realized he had some power over the man."

If Leitenberg's wish is to eliminate behavior which is repugnant to the majority, what is his goal for each participant in the sex offender program?

"My first goal is to eliminate the negative, hurting children, hurting women. The second goal? They [the participants] define that themselves. I'd be thrilled to death if someone, instead of going after

five- or seven- or ten-year-old kids as a means of denying their homosexuality, became accepting of having consensual sex with same-sex partners. I would think we'd been 100 percent successful, but don't ask me what the correctional officers feel."

Patrissi said that a successful sex offender rehabilitation is one which cures participants of homosexuality. "If an adult male was molesting little boys and because of the program was taught to be interested in adult males instead, though perhaps the result is still not socially acceptable, half a loaf is better than none."

The program is described to the press as voluntary, but Young himself admitted that nothing is truly voluntary in prison. "The prisoner knows that it won't look good to the parole board if he doesn't participate in the program. . . . If we use aversion therapy, we'll do everything we can to ensure that the men really want to participate."

John Calvi, a gay activist in Vermont, assailed the prison officials involved for considering the use of aversion therapy. "Aversion therapy is a violent crime in itself. And in the case of rapists, I think

aversion therapy may further rape. I would prefer having someone kept in prison as opposed to being so manipulated."

The legislature failed to allocate funds for therapy for the victims of violent sex-related crimes, for follow-up therapy for participants released from prison or for convicted sex offenders placed on probation.

—filed from Boston

Correction

In last week's news article on the nuclear disarmament rally it was incorrectly reported that John Paine (whose name was misspelled Payne) was a member of the Gay Men's Alliance of Hunter College. In fact, Paine resigned from that organization in March but is a member of the National Activist Union of Gays and Lesbians (NAUGL).

It was also incorrectly stated that 500 persons are members of NAUGL. The 500 are actually on the NAUGL mailing list.

Community Voices

support the loft

Dear Friends,

Thirty to forty Boston detectives from the vice squad and other units raided the Loft-Twenty One Association, Inc., a private club, Saturday evening at 2:30. The raid was part of a four year long campaign of harassment against a private club that provides a safe atmosphere for gay men, women and minorities. There have been literally dozens of gay murders in the past several years. Most of them are unsolved. Almost everyone who reads this letter has been the victim of queer-bashing or knows someone who has. How many of these queerbashers have been punished? How often has the vice squad responded effectively to the complaints of gay men and women who are the victims of violence? How often has the police response been merely one more assault?

In a time of shrinking police resources, it is criminal to waste the taxes paid by the gay community on raids against private gay clubs whose activities offend no one. Police resources should be used to prevent violence against gays and other minorities and to apprehend the perpetrators of this violence swiftly. Police negligence in this area has made it open season on gay men in the city of Boston. This issue affects each of you personally. *Their next targets may very well be other gay bars, bathis, and movie theaters!* You can do something. Call and write to the mayor's office and Superintendent Bratton at Police Headquarters and express your outrage at the incredible waste involved in raids of this kind at a time when none of us are safe.

We need police protection, not police harassment!

Write to: Office of the Mayor, City Hall, Boston, MA, 02201, 725-4400 or Superintendent Bratton, Police Headquarters, 154 Berkeley Street, Boston, MA, 02116, 247-4513.

Sincerely,
The Committee in Support of the Loft
Boston, MA

in the struggle too!

Dear GCN,

I am a black openly gay person in the Louisiana State pen and although not from this state I'd like to express my views about this prison.

Since I've been here (Oct. '81) I've been put through changes, sexually assaulted, verbally assaulted, discriminated against, and have been the target of cruel and unjust punishment because I'm a black homosexual. I've been refused proper medical treatment, and have been threatened by security on several occasions. Now I'm housed at Camp J ("the bone breaker's headquarters") and felt alone and very much afraid. But I discovered that I wasn't alone. There's a gay rights activist here (who is still the target of security). But he is such a strong person and is very strong to be gay and does not hide it. He is very outspoken and has a fraternal attitude towards other gays. He's filed suits on this prison and is filing more. His attitude about the gay movement is very beautiful to see and hear. He is a powerhouse in speech. He makes people believe that his cause is just.

He gave me the *Gay Community News* to read and I saw that *GCN* will print letters and I wanted to express what I've been through and think of the movement. What I discovered was that I was not alone, in here or outside. There are people fighting for gay rights, the same as blacks, exicans, women! And some are fighting for prisoners (in here seems a long way from outside and I didn't know what was going on!). I'll never be able to put into words what the gay movement means to me. We gay people are human beings just like everybody else. I may be behind prison walls but I'll do my part for the movement when I'm released (and the gays behind walls are in struggle too!).

Keep up the good work and I hope to hear more about the movement from you, *GCN*.

With pride always,
Clifton Bourne, 95422

Camp J, Angola, LA 70712

handy hints

Dear Ed:

Handy Hint #1 from the Choral Majority: Let's cause Jerry Falwell and the Moral Majority some financial grief. Here's how . . . STEP ONE: Call the Old Time Gospel Hour's toll-free number, 800-446-5000 and ask for a free copy of Jerry Falwell's book, *Guide to Daily Living*. Doing this will cost you nothing and will cost him the price of the book plus postage. Along with your free book comes an "addressee will pay postage" envelope that is supposed to carry your donation back to Falwell. So . . .

STEP TWO: Fill the envelope with something heavy, or better yet, wrap a brick in brown paper and paste the envelope on as an address label. Simply drop the package in the mailbox and, voila, you've done it. Any future mail you receive from Falwell continues to cost him and makes great liner for the canary's cage. If everyone reading this letter does just STEP ONE, it will cost the Moral Majority thousands.

Look for more Handy Hints from the Choral Majority in Boys' Life magazine and Better Homos' Gardens.

Larry Wisch, for the Choral Majority
San Francisco, CA

the consequences of censorship

To the Editor:

I am writing in support of David France, whose article about the NY Christopher Street Liberation Day Committee, which appeared in the 5/22/82 issue of *GCN*, generated intense debate and controversy at the 5/24/82 meeting of CSLDC. As a representative of CRASH, a voting member group of CSLDC, and a person who was quoted in David's article, I commend *GCN* for having the courage to print an article which represented the *diverse* politic within CSLDC and which accurately reflected some of the struggles which are currently being waged within that body.

I would also like to urge community support for David who was vehemently criticized for his article by many members of CSLDC at the 5/24 meeting. The fact that a motion was made and passed (13 to 12 with 6 abstentions) to remove David from the position of technical director of the June 27th rally and an intent was voiced to make a motion at the 6/1 meeting to require Lavender Left, the group David represents in CSLDC, to replace David with another representative clearly indicates the degree of censorship which can and will befall individuals and groups within CSLDC who dare to expose CSLDC to the type of criticism and debate which David's article has engendered.

This type of censorship is not only despicable, but is also sadly reminiscent of the types of repression which have been leveled against our community by the State, the Moral Majority and other groups which have sought to silence us and keep us locked in the closet.

I, therefore, urge members of the community to write to the CSLDC Board at 147 West 42 Street, Room 603, New York, NY 10036 to denounce any further attempt by that body to censor or punish David for his article. And to sister and other members of CSLDC — remember if you allow David to be censored, you must accept and live with the repercussions of your actions just as those who remained silent during the purges of the McCarthy Committee must live with theirs.

In continued struggle,
Gina Quattrochi
New York, NY

thanks, but

Dear Editor,

Thank you for the recent coverage of the anti-gay violence situation in New York City and what Chelsea Gay Association is doing to fight it. I must write to you to correct a misquote: the judge I spoke to did not say he could no longer try lesbian and gay cases with impunity, rather Judge Sheldon Levy, in sentencing Malcom Botway, said that Botway had a history of anti-gay attacks, and could no longer attack gay men with impunity. (See my Jury Box Column, New York *Native*, Issue 37). GCA's hotline offers legal referrals, but not legal assistance. Also, Jay Watkins is not a member of the safety patrol.

Thank you for helping to get the word out on the work we are doing, however.

Sincerely,
Bob Downing
New York, NY

the politics of futility

Dear GCN,

I was more than a little amazed at the Queerbeat column, "Women of Iron," which inaccurately described WILMA as "not a dance band," and the Dead Kennedys as the center of the political hard core.

Perhaps Rob Schmieder and/or Aubergine Green Field don't feel the same way, but when I hear WILMA playing I am overcome with danceomania. There are apparently enough dancing Wilmaniacs in their audiences that I doubt such an urge is just another personal kink. For my money WILMA is the best dance band in the S.F. Bay Area.

Perhaps you've gone into the Jello Biafra/Dead Kennedy story in deeper detail elsewhere. If so I hope it was a column on psychopathology and not rock music. As the names imply, Jello Biafra and his Dead Kennedys preach and practice the politics of futility. They are oh so victimized, but as ostensibly straight white boys, it doesn't come off convincingly. I say "ostensibly straight" because despite Jello's cute-nelly off-stage demeanor, his on-stage presence is one of neurotic butch posturing. Perhaps it's intended to be satirical, but it's much too consistent to read that way. Consistency, indeed, seems to be the hallmark of the Dead Kennedys. At a recent concert I couldn't tell one bar of music from another. Everything was played at the same frenetic level of unrestrained violence and unfocused anger. This in itself nullifies any political impact which could easily be made by giving that energy a practical focus. While Jello teasingly throws around his half-naked, sweaty, tightly muscled body in the spastic convulsions of an epileptic baby, (and this, too, with a consistency that obviates any point it may be intended to make) his wailing insults political action, women, and gays.

One may easily make too much of his recent "campaign" for mayor. Any cretin could have come in fourth behind Moe Feinstein, Larry Kopp, and Curly Joe Scott. With little wit and effort, Jello might have started a new political force of some reckoning. Alas, the key point of his campaign was that all business people in the Financial District should wear clown make-up. If that's politically hard core, I'll join a monastery.

Paranoia is a common trait of the pointlessly effortful masculism that Jello adopts. I doubt that WILMA would go to the risk and trouble of fire-bombing his house, but I can see how they might be tempted to do so.

With Gay Love/Power,
Jack Fertig
San Francisco, CA

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Join the GCN



We are happy to inform readers that our *GCN* Sustainer Program has gotten off to a successful start. We have already "recruited" 25 sustainers — individuals, couples, households and organizations — who, together, have brought us one-third of the way towards our goal of \$12,000. This week, we want to start speeding to the halfway mark. We urge *you* to become a Sustainer by filling out the coupon below.

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Mail to: GCN sustainers, 22 Bromfield St., Boston, MA 02108

Speaking Out

Erotic Liberation

By Sean Herlihy, Linda Gwizdak, Lisa Orlando, Joanne Lancaster, Bill Hurst, Phil Knighton, Tom Reeves, Ben Carter, Josh Putnam, Charley Shively, Beth Kelly

Some of us have been talking lately about sex. Not just about sexual politics or sex roles or the gay community (all of which remain urgent matters), but about sex itself. We are a group of men and women, gay and straight, adults and teenagers who have been talking about what turns us on, about what we have experienced in our own lives as liberating and truly erotic. As we began to do this, we realized we were bucking a trend in the opposite direction. It seemed to us that sex was disappearing from our sexual revolution. "Immorality" was again being equated with fucking, sucking, stroking, licking, kissing and all those other delightful practices about which it didn't seem proper to talk in public any more — even in our gay public spaces.

Most of us know that war has been declared and we are the prime targets. The "moral majority" is steam-rolling its crusade to "protect the family" and "save the children," with tactics including book burning, massive media censorship, new repressive laws, and the public scapegoating of queer teachers, prostitutes and "child molesters." Some of us respond automatically that they are neither moral nor a majority, but we act like they are both. Our reaction has too often been defensive. We have made moralistic pronouncements of our own, drawing our own lines, reading out of our movement those styles which are most vulnerable to attack. Our meetings and media — and even our street presence — have been toned down; we have camped less and flaunted little. "Outrageous" is out.

The power of the state has adjusted quickly to our fallback positions. Millions of dollars have been taken by the federal government from day care centers, women's centers, alternative schools, runaway houses and a variety of programs open to gay people. These millions have been shifted by federal grants to local law enforcement, postal authorities, the FBI and the NIMH for new programs which spy on and harass gay people and deprogram gay youth under the guise of "victim assistance," "child protection" and the busting of non-existent child pornography or sex "rings." Meanwhile, the real abuse of children continues: torture, rape and murder of children. Where? In their families, mostly at the hands of parents.

The everyday experience of our oppression has heated up, too. Federal grand juries have openly invaded the lesbian and feminist communities; lesbian mothers are again being denied their children on the grounds of their sexuality; gay activists' homes have been searched by police in Boston and elsewhere. Raids on gay bars, baths, clubs and bookstores were thought to be a thing of the past: dead with Stonewall. Yet local vice squads are everywhere reviving these legal forms of queer-bashing. Susan Saxe and other lesbian activists are again singled out for special media and police abuse. The media are pushing all the homophobic panic buttons. When Boston's TV cameras accompanied police as they smashed down a door and invaded the bedroom of two elderly gay men during a police raid on a gay sex club, there was no concern in the media for privacy or civil liberties. The media coverage of the raids on Glad Day Books and the *Body Politic* in Toronto are other examples of this clear media trend. Stories in the Boston *Globe* and *Herald American* about the vice squad bust of another gay male club, the Loft, made much of the allegation that "men were engaging in sex acts under a palm tree." What's wrong with palm trees? What's wrong with sex?

Gay liberation seems pretty tame by comparison with the het-up media and police. We don't talk much about sex any more, and we may not be doing as much either. We don't dare speak openly in "mixed company" about getting hot, for fear our fantasies will expose us as sexual outlaws, or as politically out of step. The overtly sexual is now banned at many of our gatherings. Genitalia have all but vanished from our media. Gay liberation and the

left have made sex a purely academic topic. We have de-eroticized sex by limiting our discussions to the narrow confines of what is inoffensive to the straight world and what is politically palatable to the gay and straight "progressive" movements.

Frankly, we don't think most people agree with all this moralizing. We think most people want sex to be fun and free, not tailored to fit a particular ideological view of the power structure or an expedient lobbying strategy. We also think lesbians and gay men and bisexuals ought to get *together* and share their experiences of sexual freedom, to learn about the many exciting ways people turn on to themselves and each other. We would like to include straight men and women, too, in such a sharing. We know there are a lot of straight people who support and actually practice sexual liberation. They are our allies and we ought to be talking with them. We think it is time for *erotic liberation*. By that we mean coming together as lesbians, gay men and straight or bisexual men and women to celebrate what we find liberating about sex. We realize — in this sex-hating culture — that simple expression of the idea of sexual liberation does not achieve it. It is NOT that simple. But we think everybody CAN become erotically free, whatever their sexual style. All sex, we insist, can be fun, good, hot and liberating, when those who are engaged in it experience it as such. Gay male cruising; lesbian, bisexual gay or straight sex; man-boy love; s&m of all varieties; sex for children or elders or for the disabled; sex in drag; nudism; transsexualism — all sex can be liberating for EVERYBODY. Obviously sex has been attached to imposed roles, to illegitimate power and oppression. The problem is that we often confuse sex with these things, rather than struggle to achieve sexual freedom despite them. Sex is NOT violence. Violence and oppression are wrong; sex is right. Actual rape, for instance, is not sex at all: it is violence. Sex, on the other hand, is the expression of affection and playfulness, the mainsprings of all human creativity and relationships. In all its many forms, we believe sex is to be celebrated, not limited.

To open a dialogue about erotic liberation, we are planning an Erotic Liberation Event for Gay Pride Week. It will be Thursday, June 24, at the Arlington Street Church, at 7:30 p.m. Some of the proposed speakers are: Lisa Orlando (bisexual liberation); Tom Reeves (men loving boys); Ben Carter (boys loving men); Linda Gwizdak (sexuality for the disabled); Charley Shively (fat people's sex, circumcision and good grooming); Chuck Daniels (children's sex and sex-affirmative child-rearing); and Amy Hoffman (depicting sex in lesbian and gay media). After their brief (and hopefully sexy) talks based on their own direct experiences, there will be a general Speak-Out. Afterwards, those who want can join a march to the nearby offices of the Vice Squad of the Boston Police. Our demands will include: ABOLISH THE VICE SQUAD; NO SEX POLICE; SEXUAL FREEDOM FOR ALL.

We hope this event will be erotic itself. No boring, academic speeches. We want to bury the rhetoric with some honest sharing of our most passionate and liberating experiences a la *Straight to Hell* and the *Heresies Sex Issue*. What do you think? Will you speak out? What gets YOU hot? What has been liberating for you? We want feedback and participation. Drop us a note c/o GCN or call 426-4469 and ask for Linda Gwizdak.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

queans: 21, machos: 12

Dear Friends:

I couldn't resist writing to gloat. You all may get a chuckle from this; if you were here at LLCC (Luther Luckett Correctional Center) it would be a belly laugh!

After lunch today there was a hilarious and politically incorrect softball game here at the institution — "the girls against the men," as one flaming resident described it. Another Stonewall . . . here were our swishest queans playing super ball against the macho types whose entire concept of masculinity is in athletic proficiency. The score: Queans: 21, Machos: 12!

No, we didn't play, preferring to prove ourselves in other areas more important to us; but I still feel this was a victory for *our* team.

Incidentally, the gay guys are turning in their roster tomorrow for an official team — the Quean Bees! Wait until the administration chokes on that score.

Love and liberation
Bruce and Rick
LaGrange, KY

a cheap shot

Dear GCN

It is unfair and perhaps even dishonest that the criticism of the upcoming New York Gay Pride march has centered on the selection of a New York City police officer, Charles Cochrane, as a speaker at the rally.

The criticism (see *GCN*, Vol. 9, No. 44, p. 7) has focused on the charge that the Christopher Street Liberation Da☛ Committee (CSLDC) is "glorifying a cop" by inviting Cochrane to speak. Now while I consider the annual march and rally to be an important event, and the selection of a speaker to be an "honor" and a "privilege," to ascribe "glory" to the occasion is getting a little carried away. I don't think these critics would say that the choice of a Third World Democrat (Mel Boozar) is "glorifying the Democratic Party" or "glorifying Third World people." I suspect that for someone who has so recently come out in public as gay as Cochrane has done, the invitation carries a mixed blessing.

The real issues, stripped of slogans, are whether Cochrane is an appropriate speaker, which he appears to be, and whether he has something to contribute to the occasion, which he appears to have.

By using the emotion-laden phrase "glorifying cops," the critics are clouding the issues by arousing anti-police feelings in the gay community. There is no doubt that such feelings are justified by decades of police misbehavior. But to stir up mutual hate and suspicion between gay people and the police is not a constructive response. It would be much more constructive to try to build bridges between the police and the gay community, for example, by inviting Cochrane to speak.

I agree wholeheartedly with Craig Rodwell, that, before inviting him to speak, "we must ask if he's bringing concepts of gay liberation to police work (or) bringing concepts of police work to the gay movement." What I cannot understand is why Rodwell "would bet" that the latter is the case. It is only fair that we must, to take the converse of Rodwell's statement, ask Cochrane if he's planning to impose a police consciousness on us before we assume that he is. I, unlike, Rodwell, would assume that he believes in bringing a gay consciousness to the police force. But Rodwell and I shouldn't have to make these assumptions. Why doesn't someone ask Cochrane? It is irresponsible of Rodwell to accuse Cochrane publicly without asking him; it is irresponsible of *GCN* to print the accusation without asking him.

From the *GCN* article, I can at best infer why the critics are focusing on Cochrane. The cynical explanation is that he is an easy target — it is easier to arouse anti-police emotions than to argue intelligently the politics of the broader issues. Assuming that the critics seriously believe that the selection of Cochrane was inappropriate, there are several possible explanations for their presumption from the mere fact that he is a police officer that he is an inappropriate choice: either they blame Cochrane for the misdeeds of other police officers, which is unfair, or they believe that "all police are bad," which is simplistic, or they believe that society should not have police. The first two reasons are not supportable. The

latter is supportable under the theory of anarchism, but the critics should say so if their reason for objecting to Cochrane is that they are anarchists. If presented in that way, I and "I would bet" most gay people would prefer to work towards having a police force which served the needs of the community, rather than work towards the abolishment of police.

Incidentally, I find Dina's analogy amusing but nonpersuasive: if Anita Bryant were to come out as a lesbian, I think she would make a fascinating speaker. This is assuming, of course, that she would not use the rally to preach anti-gay hatred. Similarly, I would be against selecting a gay Nazi to speak, since the Nazi philosophy is based on hatred and racism incompatible with gay liberation.

I should also emphasize that I agree with the other criticisms made of the CSLDC plans. The commercialization, the depoliticization, the limiting to four five-minute speeches, and the apparent unresponsiveness to input from the community are genuine and serious problems. I wish that the criticism were aimed at these real issues and at the people who have made the decisions on these issues, rather than taking a cheap shot at a cop. If the CSLDC had made decisions regarding speakers in an open and democratic fashion (including questioning the proposed speakers beforehand) then it would have been possible to reach a consensus, rather than the current (sadly, more typical) after-the-fact confrontation.

Because of the incompleteness of the *GCN* article, I have made some assumptions about CSLDC and its critics. I invite the people involved to clarify the situation.

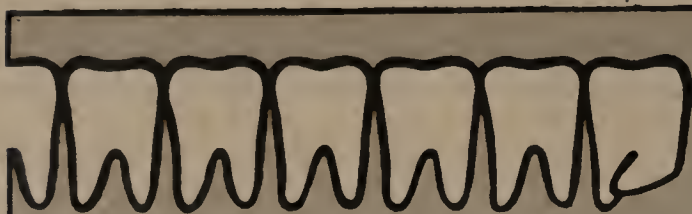
Yours truly,
Lew Lasher
Cambridge, MA

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By Bob Nelson

If the history of an organized, public gay and lesbian movement has been all too brief, our chronological proximity to the events makes them all the more inspiring. Seeing gay demonstrations from the 1960s on film reminded me of the repressive mainstream American culture of that time, which is taking all too long to passing away. A major point of "Coming to Light" was that the Stonewall demonstrations of 1969, though important, were by no means the first visible lesbian and gay resistance to homophobic society. Indeed, the high points of the evening, a benefit for a documentary tentatively entitled *Before Stonewall*, were the comments of participants in some of the events shown on film.

Particularly moving was a film of an early demonstration held in front of Independence Hall in Philadelphia on July 4, 1969, entitled *The Second Largest Minority*. Respectably-dressed men and women walked back and forth in a picket line holding signs with messages which now seem antiquated: "Homosexuals Ask for Redress of Grievances," and "America:

Land of Opportunity for Homosexuals, Too."

Craig Rodwell, a founder of the New York Chapter of the

frames of a man sticking his tongue out at the demonstrators. "The police would

was still shrouded in complete silence," said Gittings. "There were no radio talk shows or TV documentaries. In all the United States, there were maybe a half dozen groups, two hundred people active in all. I knew everyone in the movement then, but now there are so many of you."

Gittings cited a letter she had received from an anonymous writer praising "the constant stream of articles, books and films the movement has been producing." She noted that knowledge of an organized gay movement had kept the person from suicide, and added "our support of these films is vital. Our message to those who can't be publicly out should be, 'hang in there, folks! Those of us who are out are oiling the closet door hinges just as fast as we can'."

The evening of film and discussion was presented by Jonathan Katz, author of *Gay American History*, and Joan Nestle, of the Lesbian Herstory Archives. Katz cited some of his recent work at the New York Times Archives, reading from a 1936 review of the film *Dracula's Daughter*, which described how "Miss Dracula" was fond of "giving the eye to sweet young girls." Nestle noted the importance of gays and lesbians finding their own history. "If society has given us a history of victimization, we have given a history of resistance," she pointed

always be hiding around a corner, making sure not to provide a presence to deter the bystanders, but available to make an arrest if we did anything wrong."

Barbara Gittings, a founder of the New York Chapter of the Daughters of Bilitis, told of one of the first political gatherings of American homosexuals, in a Los Angeles apartment in the early 1950s. "I'm told they had the door locked and the blinds drawn, with a lookout posted," said Gittings. "They were afraid they'd be arrested for meeting to promote gay rights."

"I joined the movement in 1958, when the subject of homosexuality

Mattachine Society and of the Oscar Wilde Bookstore, was one of the besuited and bespectacled participants in the Philadelphia march. "If the strain shows on our faces, just remember it had worn off somewhat by then, our fourth year of marching," Rodwell noted. "Frank Kameny was the major proponent of our dress regulations. He told us that if we wanted to be employed by the federal government, we had to look employable."

"You can see the hostility in the crowd, which usually outnumbered the demonstrators," Rodwell continued, referring to



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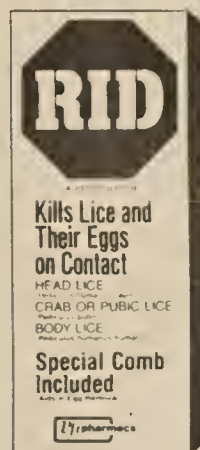
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EAST GERMANY

By Hugh Murray



Gay Community News reported on January 30, 1982, that an East German magazine "called for an end to prejudice" against homosexuals. Is it surprising? After all, Germany in the 19th century was the leader in the struggle for homosexual rights, and it remained the leader until

1933. During the era of the Weimar Republic, Germany's two large parties of the Left, the Social Democratic Party and the Communist Party, if not overly friendly to gays, were not that hostile either. Both supported the repeal of the anti-gay law when that repeal was proposed in the Reichstag. Unfortunately, however, the people voted for the Nazis and their allies. The Hirschfeld Institute was closed and its books burned (both recorded in a famous newsreel), and gays were eventually condemned to concentration camps. In 1934 following the murder of the gay Storm Troop leader Ernst Roehm, the position of gays in Germany was remanded to the kindly hands of Heinrich Himmler and the SS. Thousands of gays perished.

But events in East Germany *are* surprising in light of events in another country. When the Bolsheviks seized power in Russia in 1917, they abolished many of the traditional laws thereby altering property relations and social life. There was a sudden permissiveness in education, abortion was legalized and so were homosexual relations among adults. It was the Soviet of avant garde art, of Blok's poetry, of Mayakovsky's theater, of Eisenstein's films, of Alexandra Kollontai's theory that sex is like a glass of water, and thirsts ought to be quenched. But by the late 1920s Stalin had become the chief among equals, and by the 1930s socialist realism became the only official art, schools returned to the 3 Rs, abortions were forbidden, and homosexuality was once again a criminal offence. Stalin, the former theology student, imposed the reign of a 'moral majority' on the Soviets. The international Communist movement, ever marching to Stalin's tunes, ceased to study or consider sexual alternatives (though one might make a case for exceptions in the CP, USA on this issue).

By 1942 the fate of gays was persecution and death from Amsterdam and Berlin to Moscow and Vladivostok. In the Nazi death camps Jews, Communists, and gays often shared a common fate. Though they were all despised by the Nazis, it did not mean that they liked each other. With the end of WWII, the Jews were freed from the concentration camps, many of them going to Israel; the Communists were freed from the camps, many of them coming to power in a short time in East Germany and Eastern Europe; but the gays remained criminals.

In 1949 both the West German and East German states were established – although still occupied by the troops of the victors. A book is presently being written on the key role of some Communists, a gay and a lesbian who helped revise the criminal code in East Germany while Walter Ulbricht was in power so that the consensual sex between adults of the same sex was legalized. A few years later, West Germany followed suit.

Significant as are the *legal* rights acquired by gays and lesbians in the GDR, there remain severe limitations. In the Fall of 1977, I returned to the GDR to teach English at Karl Marx University. As the only American teaching at the university, and as one of the very few Westerners in a city of 700,000, I had certain privileges – but also certain restrictions. For example, like the other Westerners, I was not permitted to teach a class of freshmen or sophomores alone: Westerners always had to teach with a native of the GDR, or in my case, with a Soviet woman from the Ukraine.

In my first classes I lectured on the general topic of life in the USA, and then it was November 1977. One class of 13 students, which I team-taught with the Soviet, was composed entirely of women. My Soviet colleague suggested that in this class I present a lecture on women's liberation in the US. I demurred, "I'm a man; a woman should give that lecture." "You're the only American here. If you don't present that lecture, no one else will." And with that argument, she prevailed.

It was the time of the National Conference of Women being conducted in Houston and in which such prominent spokeswomen as Bella Abzug partook. European coverage of the event was visible even in East Berlin's Neues Deutschland, the official party newspaper. However, two nights before my lecture I listened intently to Voice of America coverage of the same event. VoA stressed something omitted entirely in the GDR coverage: that the Houston conference had endorsed the rights of lesbians and gays. And if the homosexual resolution was omitted in the GDR coverage, it was not due to "oversight." By contrast to the East

German coverage, the VoA under President Carter often discussed gay rights in a most fair manner, and not only in the news portions of the program, but in the literary and scientific features of the broadcasts. Once I knew of the resolution at the Houston conference, I had to choose if I should include it in my lecture, or delete it as was done by the GDR media.

The morning of the lecture I climbed the stairs of the class building in the center of Leipzig, next to the 27-storey university tower, Leipzig's tallest structure, and quite near Auerbach's Keller, where Faust once negotiated a contract with Mephisto. My largest class consisted of 13 students, and there was a team-teacher, demonstrating, at least on paper, how heavily the government supported education.

I began the speech by using the word *Fräulein*, which in German would be between *Fräulein* and *Frau*, i.e. between Miss and Mrs. But the word *Fräulein*, or *Ms*, does not exist in German. I stressed that though it was a word, it was significant because it indicated that the purpose of a woman's life was not to change her pre-name from Miss to Mrs., that her goal in life was not simply to get married. My students began to squirm and fondle their engagement rings.

Then I spoke about equal pay for equal work, and the students' heads nodded and they breathed easier. Toward the conclusion of the hour I declared, "And of course the conference passed a resolution in behalf of rights of lesbians and gays." My team-teacher turned and queried, "What did you say? I didn't understand." Slowly I replied so that even the slowest student of English could comprehend, "The Houston Conference passed a resolution on behalf of lesbian and gay rights. Homosexual rights. You know."

My 23-year-old, newly married colleague blushed and looked away from me in silence. I glanced around the class, and some of the students were also blushing. I felt the sudden heat of blood rushing through my ears, and realized that I too had now flushed red. I had also infringed into the zone of an unspoken taboo.

Thereafter, when I climbed the stairs of the university building I could hear comments after I had passed. Often I was unaware of the exact meaning of their barbs, but the tone of voice revealed the comments were not favorable. And I was unable to check in the dictionaries what I was being called, for the East German English-German dictionaries omit reference to taboo topics.

Our students were not permitted to visit England, where they might easily practice the language they were learning (and where they might well stay rather than return to the GDR). To provide an Ersatz Britain twice a year the teachers native to the West with some of the East European colleagues, would attend a language camp with some 30 students. The two I attended held moments of delight, and the first was held in a castle near Kahla in the southern part of the GDR.

Barbara was a young, pretty, blond teacher from England, who with her husband, helped form a warm and wonderful anchor for the English-speaking natives. Barbara also loved to teach the students the "dirty" words in English. Over coffee informally with students Die Barbara would turn to me and ask, "How do you say wank off in America?" I flustered and replied, "Masturbate." "Oh, you must have more words for it than that." Everyone enjoyed the teasing, and then she would go on with her monolog of words not found in the local dictionaries.

While at the camp a group of 16 of us huddled round a table drinking coffee, among them my Soviet colleague and Die Barbara. This time Barbara, who often dominated the conversation, got round to the topic of homosexuality. She said something mildly on behalf of gays. A GDR graduate student was the only one to reply, and he was negative. Unable to sit idly by, I said something positive, to which the grad student retorted, "Well, maybe Hitler went too far with the concentration camps, but we have to protect our children." I exploded, "But homosexuals are your children," and I rambled on flushing in anger. I believe that had he said the same thing about Jews, he could have been imprisoned.

At the language camp there were no individual bedrooms, so my male fellow teachers had to share a room with me. But I recall once washing in the men's bathroom alone when a male student entered. When he recognized who was washing, he stopped and backed out sheepishly rather than be in that room alone with me.

I was teaching at Karl Marx University, probably the #2 university in that country, behind East Berlin's Humboldt U. There were over 20,000 students at K.M.U. Not one ever made a positive comment about homosexuality that I ever heard, though I did hear some snickering about Burgomeister Koch of New York who was single! And not one of the students whom I did know, not one ever said that they agreed with me on homosexuality, or that they thought it might be acceptable. I do not mean that they were all hostile; they were not. Young women students often invited me to their rooms in the dorms where

Legalized Homosexuality



Still Hidden After

we played Risk or Bridge or Monopoly. Colleagues who were Party members invited me to their homes for supper. But can you imagine not hearing a single word on behalf of gay rights at Harvard? Columbia? Tulane?

Barbara told me that she and her husband Chris had met a gay GDR poet, an Andreas, and I hoped to meet him through them. I frequently popped in at their flat, which became a social center and lay between the Uni and the apartment that I shared with 8 others. Not only did I meet students and colleagues at their flat, on one occasion I even met a scientist in his 30s who worked for the GDR's nuclear program, and whose boss was Klaus Fuchs. When I heard that, I offered to leave the flat so as not to cause embarrassment to the researcher. He said it was alright for me to remain. Only when he left did I inform the British couple of Fuchs, a Jewish-German who fled Nazism, but was later convicted after WWII in the US as a Soviet spy. Fuchs heads the GDR's atomic program. I was thus astonished to meet an East German atomic scientist at the apartment of Westerners.

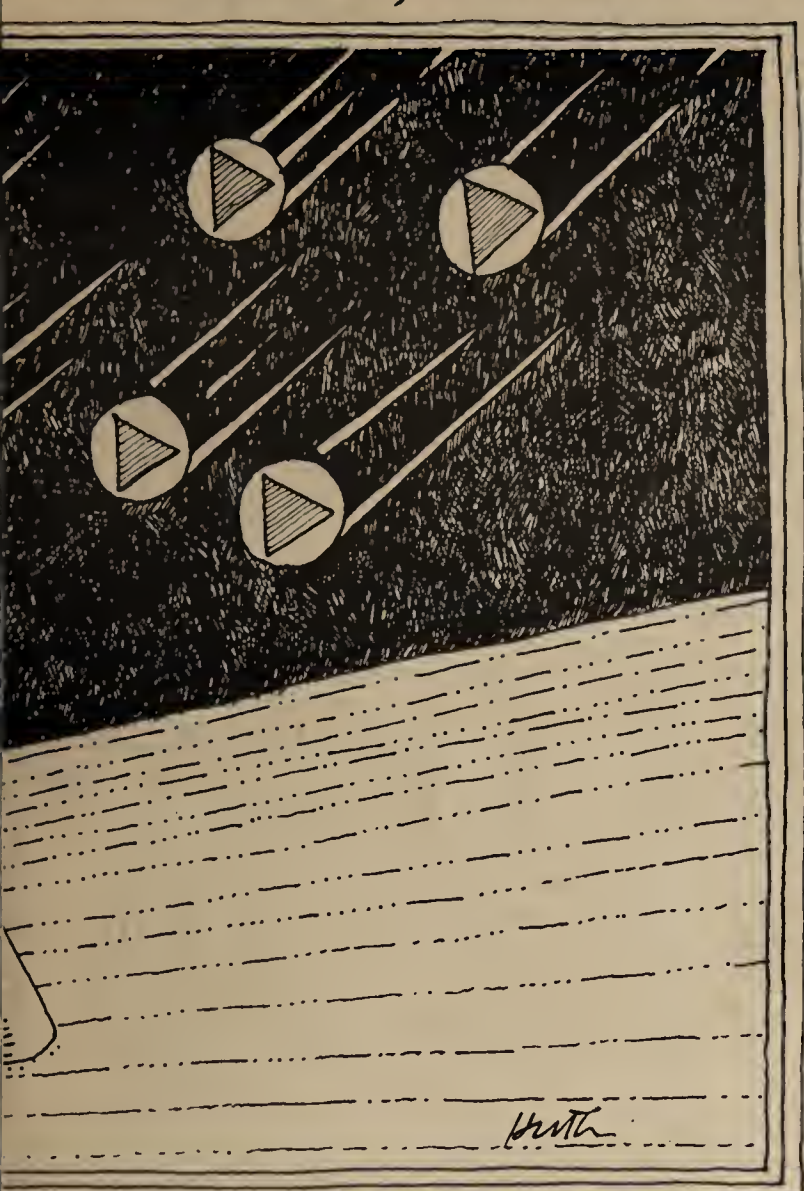
One night Barbara, Chris and I went to a restaurant, where they recognized a large table of their friends, and I joined them. The young man seated nearest me was introduced as "Andreas," and I immediately wondered if he might be the gay poet I'd been hoping to meet. Uncertain who he was, and unwilling to ask a direct question on a taboo topic, I began a conversation about minorities in general, and presumed that, if he were gay, he could edge the information out sideways.

Andreas was indeed a member of a minority group. His father was Jewish and had remained in Berlin during the Nazi era, openly a member of the Storm Troopers, covertly an agent for Ben Gurion and the Zionists. Somehow, he had survived the Third Reich, married, and had a son, Andreas. I would elaborate regarding the position of Jewish and other minorities, but this article is too long already.

I never met Andreas the gay poet. I was told he had been arrested in the 1960s, but that may have been prior to the change in the GDR's law concerning homosexuals.

It was a common expression that the high point of intellectual life at the university was the weekly sports program. Years before, Walter Ulbricht had announced: "Jederman in jedes Ort, jede Woche einmal Sport" (Everyone in every spot should every week engage in sport). My first week in Leipzig I learned where my colleagues played, and each week we gathered for basketball for 1-2 hours in a school gymnasium near Lumumba Street. After play, we would go to a nearby Lokal and drink. There I learned that "Everything exists in (East) Berlin. You can get anything." The discussion drifted to the kinds of sex bars there. On the other hand, it was in this Lokal that I learned from a colleague who had worked in Cuba of one of his experiences there. As he sat with a Cuban Party official in a night club, the Party guide sneered at a performer in the floor show, "Look at that homosexual dancer. We even use our homosexuals

East Germany and Poland



r All These Years

here." And as the German related the story, the tone of voice revealed the Cuban's contempt for gays.

One of my basketball colleagues was recently married and his wife was expecting. They shared a horrible flat with a leaky roof. However, whenever they found other quarters available, the state refused to permit them to move because they as yet had no children! I knew another couple who, after two children and a 10-year interval, decided to have a third to insure continuance in their modest apartment.

I was invited to the home of a pleasant female colleague, and we were having a congenial social evening. Her teenage son arrived and things remained pleasant. Then we went to the next room for supper and her husband entered. The atmosphere was frigid until he left. Discreetly, I asked her about his behavior. She informed me that they had been divorced for some time, but the housing shortage is so acute, they must continue to share their small flat. I later discovered other divorced couples who led morbid lives sharing tiny flats with former mates.

And in a land of housing shortage, where the permission of the state is required for lodging, where each person is allotted a dimension of an ever smaller number of square centimeters, where can a gay find a home?

And in a general atmosphere of shortage, where everyone wants more of almost everything and lines are long, where scapegoats are sought by the populace, what role can gays have, except that of victims?

Perhaps not all victimization. Indeed, it was Barbara who informed me that a public toilet in Nord Platz, beside a church, was the center of gay life in Leipzig! And that jolted my memory to the nearby town of Halle, where in 1971 when I went to a public john I sensed something going on among the others standing in the loo. And there was an amusing incident from Halle in 1971 when the streets were dimly lit to save electricity. I was walking quickly and quietly, slowly catching up with a group of GDR soldiers. I noticed that the two guys in the rear were holding hands. Suddenly one of the others up front stopped where the light was a little brighter and he detected what I had noted. "Mensch!" he screamed, and then words I could not understand. Too bad I had not spoken with those two members of the National Peoples Army.

In Leipzig there were a few people whom I encountered who might have been gay; a waiter who invited me to vacation with him near the Czech border. He drove me there and we walked in the woods covering one of the higher peaks of the GDR and the subject of homosexuality came up. But perhaps I was too rigid to respond, and the opportunity was lost. He did not say that he was gay, though. There were two others whom I knew who may well have been gay, but they never broached the topic with me. There was also a waiter at a restaurant who worked with flourishes stereotypically gay, but whether he was or not, I do

not know. In my 9 months in the GDR in Leipzig, though I was labelled gay from the outset, no open gay person ever spoke to me.

So homosexuality may be legal, but in the GDR there are stringent laws against freedom of assembly, against freedom of speech, against freedom of the press. In a society where pornography of any kind is forbidden, gay pornography has no chance. Gay people cannot learn about themselves. Even foreign publications like *Time* and *Playboy* are confiscated at the border — how much more difficult for a *Mandate* to filter through. Indeed, how much more difficult just to find another gay or lesbian in the entire country.

The New German Critique of Spring/Summer 1981 has a superb article, "Lesbians in the GDR," by two anonymous East German women. They describe the horror of loneliness, of feeling that they were quite alone growing up, and how difficult it was to meet other lesbians.

Though the position of gays and lesbians in the GDR is legal, most allies of the GDR condemn homosexuality, and in the USSR — the "Big Brother Country" of the East Germans, homosexuals can be imprisoned for years. In the GDR the position is legal but lonely with no publications and few bars. The general population remains bigoted with no, or almost no, positive educational material on behalf of homosexuals. And finally, the general deprivation and lack of goods — from apartments to automobiles to jeans that fit — inevitably places gays at the end of an extremely long line. And as long as the government is despised as a puppet regime that cannot provide what its capitalistic neighbor to the West can, so long will East Germans seek scapegoats and will dislike foreigners, gays, and racial minorities.

POLAND

By Abe Rybeck



ful institutions — have played tremendously oppressive roles in their treatment of lesbians and gay men.

For centuries, the Catholic Church has been in the anti-gay vanguard, from the mass murders of lesbians and gay men as witches to the modern-day "family protection" movement. And the Polish government has treated us with no less contempt than we face elsewhere in the world.

Given this background, I was eager, during my August, 1981 stay in Poland to find out what Solidarity, which represented a flourishing challenge to the traditional Polish hierarchy, would have to say on the subject of homosexuals and their rights.

Very early in my visit I got an image of the mentality I would be confronting. This message was no where clearer than it was at Auschwitz Extermination Camp in Oswiecim, Southeastern Poland. The Nazi's first use for this camp was the slaughter of Soviet prisoners of war. Then, for a time, it was used for the murder of all classes of people marked for extermination. After this Auschwitz was set aside as the main extermination point for all of Central and Eastern Europe's Jews — three million of the four million people killed there were Jewish. Auschwitz was also an extermination center for German soldiers found to be homosexual while stationed on the Eastern front.

(In reading these figures I hope that we don't fall into the trap of viewing this holocaust as just some alien number. Each one of those murders was the destruction of a living, loving human being. Each single one of Auschwitz's four million deaths was an awful, awful tragedy.)

The Polish government has preserved Auschwitz exactly as it was found upon liberation by the Soviet Red Army in 1945. The museum is simple. The evidence is plain and blatant. My day in that temple of evil was, frankly, the most terrifying experience I have ever had. While there I felt, with chilling clarity, my vulnerability as a gay man, as a Jew and as a political radical — *our* vulnerability.

But I had one experience that day that really drove home the fact that even in the very shadows of Auschwitz, the oppression of lesbians and gay men still gets a stamp of societal approval.

There was a display of the identification patches that all camp prisoners had worn. Our guide went down the list of the categories: Jews, political prisoners, Gypsies, criminals, prisoners of war, attempted escapees . . . and there was a pause as the guide walked on to the next exhibit. I stood amazed, staring at the single remaining un-named patch. I heard myself ask, "Who does the pink triangle stand for?" As the guide calmly answered that the pink triangle represented homosexual

prisoners, my stomach churned. For the remainder of the tour the other visitors kept a discreet distance from me. But I wasn't really in the mood for socializing anyway.

This denial of our oppression and of our existence was the rule to which there were, of course, exceptions. I remember clearly the first time I questioned anyone directly on the subject. I was interviewing a Solidarity foreign press official at the Union's Mazowsze regional headquarters in Warsaw. I asked if the union took a stand on homosexuals' rights. Judging from the look on her face, one would have thought that she had been asked for their line on eating babies or pouring salt on the crucified Jesus's wounds.

The eventual answer? Dry and flat: "We don't have that problem here."

Up until this question the official had tried to answer me honestly and in a personal manner, so I was especially taken aback by her response. I decided to pursue. I said that I don't think that homosexuality is a problem but I do think that oppression of homosexuals is a problem. Then I said that everywhere that there are people, there are homosexuals and that certainly includes Poland. (Though I didn't yet know about it, Poland's gay sub-culture, though small compared to something like New York's or Paris', has an international reputation.)

Also, I mentioned that I had seen three separate men in Warsaw wearing women's clothes and I don't want to equate drag and gayness but, hey, let's not ignore the clues. And besides, one of the men had pinched the ass of a male bus driver and run off.

"Well," said the press representative, her manner implying that I had somehow managed to search out the only three gay men in all of Poland. And right there is about as far as any discussion I had on the matter ever got while I was inside Poland.

But what about those men in drag? And what about the two women I saw sitting on a park bench, laughing, kissing and sharing an ice cream cone? (Lesbians? The Poles I asked usually thought that lesbians were just a Greek myth.)

I wish now that I could tell you about them but I must admit that when I had the chance to approach those two women or one of those men and ask them some questions (like "Do you speak English?") I froze. I was intimidated and embarrassed by their courage.

But I have, since my return to the U.S., had the opportunity to speak with a few Poles who are visiting or working here. Finally my picture of Poland's gay men and lesbians is coming into better focus.

The overtly gay people I saw in Poland are not totally isolated. At least in Warsaw there is an area of town that has become a gay "ghetto" of sorts. In this area are two gay coffee-houses and a rather cruisy park.

The coffee-houses are named Pioprus and Janeczka or "Pete" and "Janie." (Pioprus was translated for me as "little Peter" but I don't think it means anything special.) These small "bars," described by one man as "not fancy at all," are known to the public as social centers for the gay men of Warsaw.

As far as other freedoms go, these people are not faced with laws that specifically prohibit homosexual acts, but rather with an overwhelming, culturally enforced taboo. Here, Poland's church and state have a rare and sweet alliance. The Catholic Church, which claims about 90% of Poles as active members, preaches that homosexuality is an abomination against their god. The church has quite a history of professing that "sinners" deserve what they get and this encourages hostilities and violence against gay men and lesbians. The government, in the spirit of "not concerning itself with private matters," censors almost all references to homosexuality, especially when put in a positive light. This leaves Poland's lesbians and gay men ignorant about themselves and almost wholly unaware of the existence of an international gay movement. While it is legal to own any book, there have been no books on gay liberation published in Polish and since distribution of foreign language books is regulated by the government, even French, English or German books on the subject are not easily accessible to the general public.

Also, the every-day cultural limitations that we feel here are in some instances greatly magnified in Poland. The church and the government (as well as Solidarity) glorify the family unit as the fibre of Polish society to an extent possibly surpassing even the Moral(sic) Majority(sic).

And the terrible housing shortages that I witnessed (three generations of two families in a small three-bedroom apartment, where it was absolutely insisted that I should have one of the rooms for myself; and a seventeen year waiting list for an apartment in Warsaw) it is impractical or unaffordable for all but the most well off of gay or lesbian couples to live together. This hits lesbians even harder than gay men because women in Poland (as everywhere) are locked into lower paying professions. (During a tour of an impressive Polish clinic I noticed that a great majority of the doctors and dentists were women. One of the doctors said to

Continued on page 12

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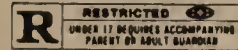
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Here's to the State of William Loeb . . .

A Memoir on the Power of Positive Hypocrisy

By John Kyper

Consider such a text as "Judge not, that ye not be judged," and ask yourself what influence such a text has had upon the Inquisition and the Ku Klux Klan."

—Bertrand Russell, *Why I Am Not a Christian*

"I can't sin! I am above sin! I am really and truly sanctified! Whatever I may choose to do, though it might be sin in one unsanctified, with me God will turn it to his glory."

—Sinclair Lewis, *Elmer Gantry*

For 35 years William Loeb reigned as the rabid Right Wing publisher of the Manchester *Union Leader*, would-be dictator of the state of New Hampshire. Last September he finally died, of cancer, at 75. A friend wrote me that the paper had marked his passing with a full-page picture of the Old Man of the Mountains, the deified natural stone face in the White Mountains, with a five-gallon tear in the corner of its eye—a sight so tacky that I doubled over with laughter when I read his letter. For me, it had been the first time I had ever celebrated the death of another human being with a bottle of champagne.

William Loeb was a scourge on my childhood. During most of the 1950's I lived in Wilton, a small town in the southern tier of the state. Those were my formative years, in the shadow of the Cold War. Watching the film *American Graffiti* reminded me just how painful it had all really been.

Paul Sweezy, editor of the Marxist journal, *Monthly Review*, was a neighbor. Louis Wyman was the state's Red-hunting Attorney General, who was finally rebuffed by the U.S. Supreme Court in his attempt to force Sweezy to name his associates after giving a lecture at the University of New Hampshire.

Willard Uphaus was not so lucky. In 1959 he was made to spend one year in the Merrimack County Jail, at 69, because he had refused to give Wyman the guest list of the World Fellowship Center, a summer conference center in the White Mountains. The Attorney General had started after Uphaus in 1954, following an inflammatory expose in the *Union Leader*, "Pro-Communist takes over World Fellowship." Imprisonment of this lifelong Christian activist was the capstone to Wyman's career in Concord, and was to help propel him into Congress several years later. The case received international notoriety and gave New Hampshire the nickname "Mississippi of the North." It was a signal influence in my own slow evolution to war resistance and, eventually, gay liberation.

My father was the Unitarian minister in Wilton and in nearby Milford. A light brush with the McCarthyite juggernaut in his previous congregation, in Maine, had frightened him badly. He quietly voiced his support but did not join his fellow ministers who petitioned for Uphaus' release because, I suspect, he feared an adverse reaction from some of his parishioners. Yet he had taught me to stand up for what I believed was right. Just as his Calvinistic upbringing had stiffened his personality beyond salvation even by his collegiate conversion to Unitarianism, so the contradiction between integrity and respectability haunted our relationship for

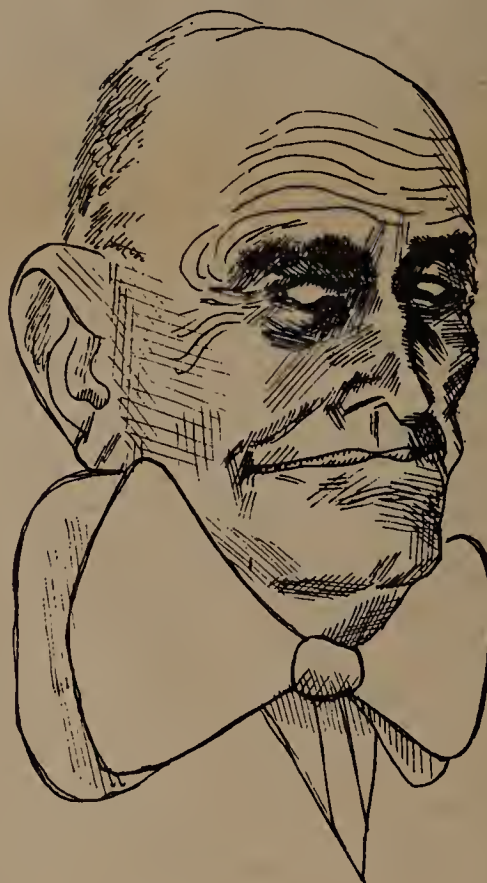
years, until he died.

Whatever his faults, at least my father was consistent in his refusal to bring the *Union Leader* into our house. That's one big big favor he did me: he spared my mind from being poisoned by the compulsive hatred and intolerance that seems to characterize both the "old" and the "new" right alike.

Loeb had bought the *Union Leader* in 1946, a year before I was born, instantly obtaining a three-way monopoly over New Hampshire journalism: It is the state's only morning paper, the only daily in its largest city, and the only newspaper with statewide distribution. Like many others, my father bought the old Boston *Herald* (which had the annoying practice of placing the Northern New England news on the obituary page — perhaps a judgement by its Brahmin publishers upon its poorer neighbors up in the sticks) or the *Globe*. Most readers, however, especially in the small towns, were Loeb's captive audience. Its greatest strength was in reporting local news from every little nook and cranny of the state, and it contained numerous sections and had the appearance (if not the reality)

wall and shot." In the rambling diatribe that followed, Loeb venomously ripped into the newspapers that had attacked him, and the Senators who had censured him several years before. He piled particular scorn onto the widespread rumors of McCarthy's homosexuality: "Nothing too low, nothing too vile for these lice." President Eisenhower became "THAT STINKING HYPOCRITE IN THE WHITE HOUSE" [sic]. He never told his readers that McCarthy had drunk himself to death. Many people in Wilton, including some members of my father's church, believed that a great national hero had died.

Ironically, William Loeb was never a New Hampshire resident—he ran his newspapers from his homes in Reno, Nevada (his legal residence), and Prides Crossing, Massachusetts, a wealthy section of Beverly on the North Shore above Boston—but this fact did not prevent him from trying to dictate the politics of the state. He pounded into his readers how fortunate they supposedly were because they weren't living in "Taxachusetts" — fewer taxes, less bureaucracy, less crime and (perhaps most importantly) fewer



of being as substantial as a big city paper.

Most notorious were the vituperative front page editorials, which invariably spilled over onto an outside page. Entire paragraphs would be capitalized, and they contained some of the most vicious epithets ever penned: "Dopey Dwight" (Eisenhower), "Kissinger the Kike?" and "Moscow Muskie." On reading them one might suspect that Loeb was frothing at the mouth as he composed them. In actuality, I'm told, he would calmly dictate his editorials to his secretary; and he was usually very personable in real life.

One of my strongest memories of Wilton is of reading the *Union Leader* in a barber shop the day after Joseph McCarthy had died, in 1957. Over a black-bordered picture of the late Senator from Wisconsin was the banner headline: "MURDERED!" An accompanying editorial started out, "Joe McCarthy was murdered by the Communists as surely as if he had been put before a

blacks. He was never subtle about his racism, or about any of his other prejudices. The message was clear: *Hate thy neighbor*.

My eight years in Wilton was one of the most difficult periods of my life, especially towards the end. "Jap" and "nigger" were the favorite epithets of some of my schoolmates — though the town was virtually all-white. By the sixth grade I was being hounded not only as a "sissy," but also as a "redheaded nigger." I did not handle this merciless barrage very well and became known as something of a "crybaby." I'm surprised I held it together at all. Looking back, my memories of the intolerance I suffered, and the prejudice preached by Loeb, are inextricably intertwined.

In 1961 when I was thirteen we moved from Wilton to Rutland, in my native state of Vermont. At the time I felt that I had moved "out of the Iron Curtain and into the Free World" (I eventually outgrew Cold War liberalism). Much of the difference, of course,

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Odyssey of a Unicorn Into the Microwave

By Nancy Walker

I am poised at the brink of a new job; that is, I am soon to be assigned to a new person. The job I will perform for her is supposedly the same kind of job I am performing currently, however, it is clear to me that a job is more the boss than the function. Just as a class is more the psychology of the teacher than the subject matter. What we learn during the educational process is all about teachers. What we do, especially as Civil Service clerks, is please a boss.

A long time ago (almost two years) I wrote a column discussing the wonderful non-coincidence that landed me in the lap of a perfectly delightful young male boss who happened to be of my own lavender persuasion. We rapidly became friends after our mutual coming out party which was a hoot, thoroughly enjoyed by all concerned.

Subsequently, "Jack" made sure that a great number of individuals became concerned, and I kept telling him that I would prefer to tell people in my own time. He, however, could not resist the temptation to show "his" article to all his close friends, lavender or otherwise. I must say that Jack has excellent taste in friends and that none of them has ever been anything but charming and loving toward me and my sother, even going so far as to help us in our late lamented move from the Back Bay to our present distressing abode. It has been difficult, therefore, to get "Jack" to stop telling his friends about his secretary.

Usually it doesn't take long for me to get over being angry with Jack for his motor mouth. When I look sternly at him and growl, "I wish you had not said such and such to so and so," he invariably smiles his totally disarming smile, his bright blue eyes sparkle and I know why all the young straight women chase him. He is very lovable, and, as I've said, I usually

succumb, even when I threaten to murder him for whatever slight transgression he's most recently committed.

Our relationship is a little like a marriage. When I open my mouth, he automatically shuts his ears. I take care of him in all kinds of ways that have not much to do with my job description, but I do so because I approve of his moral code. It's his methods and lack of recognizable process that drive me crazy, and when other pressures in my life impinge on our relationship, I am at that point inclined to look with grim disfavor upon my hapless Jack if he so much as whispers anything about me to anyone.

Recently, he fell from his accustomed state of grace in my eyes, and to add fuel to that rapidly spreading fire, I passed the second part of a promotional examination, the first part of which I had breezed through in January of 1981. The second part of the examination was a shorthand test for which I had been forced to study throughout the time when we were moving from our apartment. It was an absurd situation creating extreme tension and buckets of stomach acid. But passing the test would make it possible for me to attain a permanent Grade I7 rating within the Civil Service System, and that is a major accomplishment (read bigger bucks).

There has never been any doubt in anyone's mind that I am of inestimable value to Jack. I save him time and trouble and do much more for him than I am obligated to do. Even so, I have been paid as a grade I3 all the time that I have been working for him, though I should have been paid at the grade I7 level because the secretaries to people in exactly the same position as Jack are paid at that level and they are not permanent in the grade.

Anyone can sit in a job provisionally, but in such a position the job can be taken away by anyone

who wants it and is permanent in the grade. The fact, therefore, that I was not a permanent I7 was not the reason for my being underpaid. The reason was a budget freeze.

My situation seemed both illegal and unfair and Jack wrote (that, is I wrote and he signed) numerous memos to all kinds of people in authority, but nothing ever came of them. Jack was always willing to take "no" for an answer, and I grew more and more upset because it never looked to me as if he were putting any time or effort into getting me what I surely deserved.

In fact, before our little coming out party, based solely on the superiority of my work, he had asked me to be his secretary and took me away from my then boss with the promise of an appropriate upgrading. That never happened, and the fact that he wanted it to happen was not sufficient. I wanted to see some serious action on his part, and I didn't see it, so, just at a time when I was annoyed with him for other reasons as well as the upgrading situation, I passed the test and could become a permanent I7, but only if I am placed in a I7 position.

Jack has no I7 position. I tell him about this latest development (the test passing) and that he had better get his ass in gear or I will have to move to a I7 slot. Well, his ass remained, in my opinion, in neutral.

Now, enter the Villain in the piece. There is a woman in our department who has hated Jack ever since anyone can remember. Ever since she met me, she has, on the other hand, been utterly fascinated. She can't figure out what makes me tick and she wants to "get to the bottom of it." Bottom indeed, that's where she pats me in passing. As far as I know, that behavior takes place only with small children or in locker rooms. Or....???

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Hypocrisy

Continued from page 10

was in moving out of a town of 2000 and into one that was ten times as large. But there was another crucial difference: Vermont journalism was not centralized, and no one daily commanded the state like the *Union Leader* did in New Hampshire.

Goddess knows, he had tried: With money he was able to bamboozle from his mother, in 1939 this wastrel playboy son of Theodore Roosevelt's personal secretary bought the Saint Albans *Messenger*, which remains today probably the least important daily in the state. Several years later he bought the Burlington *Daily News*, already a declining newspaper in a two-paper town. His bizarre antics soon became legion, accelerating its slide into oblivion: Once he published his Episcopalian baptismal certificate (signed by Teddy Roosevelt) on the front page to "prove" he was not Jewish, in response to an unauthenticated letter calling him a "kike," which he himself had probably planted. Like the fraudulent "Canuk" letter that helped to destroy Edmund Muskie's Presidential candidacy in 1972, planted letters were to become a hallmark of his journalistic style. By the time I got to Vermont, the one miserable remnant of his Burlington operation was the *Vermont Sunday News*, which finally folded in 1977.

The man who was later to assail the "cowardice" of the Vietnam-era draft resisters had himself been a draft-dodger during World War II. Such hypocrisy was William Loeb's stock-in-trade. He repeatedly attacked Nelson

Rockefeller as a "wife-swapper," using the occasion of that famous photo of the Vice President giving the finger back to some demonstrators during the 1976 campaign to blather on about "Repulsive Rocky" — but he himself had been married three times. Once he had been arrested during one of his liaisons in Vermont, and for years thereafter he rarely set foot in that state because one of his ex-wives had sued him there for non-support. He was a textbook example of a person living in a glass house who shouldn't throw stones at other people's morality.

Not surprisingly, stories and speculation about Loeb were legion. In 1975 one of his former reporters, Kevin Cash, published a gossipy biography *Who the Hell is William Loeb?* which confirmed that many of them were, indeed, true. The book proved too hot for any New Hampshire printer to touch — Cash had to have it printed in Vermont — but it instantly became a best seller throughout the state. Although Loeb screamed that he had been slandered (for a change), he never delivered on his promised libel suit against Cash.

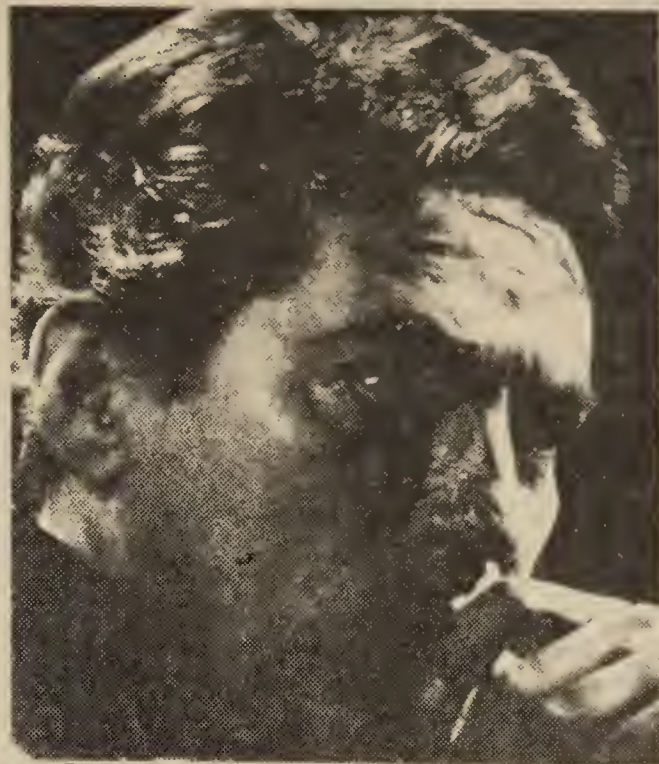
The subjects of homosexuality and gay liberation inevitably brought out Loeb's meanest, most virulent streak. Cash implies that he was a closet case — and certainly one could find enough evidence in his rabid editorials to suggest that this gentleman was protesting too much. Yet it was clear that he was also using the issue, like the rest of the Right, as a focus for mobilizing around people's fears.

During the early 1970's the *Union Leader* observed the growth of the gay movement with escalating abuse, culminating in the controversy over the Gay Students Organization (GSO) at the University of New Hampshire. When the GSO received official recognition as a student organization in the spring of 1973, Loeb headlined with the front page editorial "Pansies at Durham." (Durham is the town where UNH is located.) Given his cue, Governor Meldrim Thomson (whom Loeb helped elect) joined the attack. Loeb used the discovery of the Houston mass murders that summer to flail UNH once more, with the editorial "Gay Liberation Equals Bloody Death."

After the GSO held a dance that fall, Thomson forced the University to cancel the Organization's right to hold social functions. The Gay Students responded by suing and inviting the Boston production of Jonathan Katz's play "Coming Out" to the campus. Someone began to hand out an issue of *Fag Rag* which contained Mitzels' satirical article "How to Proselytize." The *Union Leader* then "exposed" the article, deliberately confusing *Fag Rag* with the GSO for his readers. Loeb then blasted away, "Sodom and Gomorrah at Durham," and Thomson demanded the state Attorney General ban *Fag Rag* as pornographic (he didn't). In case anyone failed to get the point, Loeb used a subsequent editorial to "prove" that gay liberation was an insidious plot emanating

Continued on page 11

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Poland

continued from page 9

me, "Have you seen the very old people selling plastic bags on the street? Well, if they sell ten bags per day, then they make more money than I do.")

The one positive trend for gay men and lesbians that I did pick up on while still in Poland was the birth of a feminist movement. I

talked to two women, both active in Solidarity, who said that after reading some basic feminist theory sent to them from friends in France, they were starting a consciousness raising group of Solidarity women. I'm certain that this organization was greatly limited by the martial law crackdown that came a few months later. I have every reason to believe that those two women, being leaders in Solidarity, are now in prison. Also, the recently lifted curfew was fairly effective in limiting meetings and communications among subversive groups. (Its impact on the small gay and lesbian community was tremendous. Can you imagine what it would be like if all the bars had to close at nine p.m.?)

But the spirit is definitely there. One of these two women, Basha Karpinska, told of her dreams of a feminist movement in Poland while her husband, Marek, translated for me. She said "It is wonderful. There is so much unharnessed power. But the very first thing we will all do is get divorced from these guys and all move in together!" Marek laughed at that but Basha didn't.

Hypocrisy

Continued from page 11

from (where else?) Massachusetts.

When U.S. District Judge Hugh Bownes ruled in the beginning of 1974 that the Gay Students possessed all of the rights and privileges of any other student group, the *Union Leader* then quoted a reactionary UNH trustee by banner at the top of the front page, "Perverts Will Flock to UNH." In an editorial entitled "Judicial Madness" Loeb excoriated Bownes (who had been Uphaus' attorney years before): "WHAT MORE could a bunch of filthy scum want than recognition from such lofty sources?" And so on.

At the time I was a member of the *Fag Rag* collective, and I made a special trip to Manchester to collect clippings of this media circus that had given us international publicity, to reprint in our upcoming issue. I had enough material left over for a centerspread in *GCN*. Revenge was sweet.

But the affair had its own particular political fallout: Dr. Thomas Bonner, a liberal whom Loeb hated, was fired as President of UNH; and Thomson vetoed the

University's capital spending budget for the next five years of his governorship.

During the summer of 1974 he had one of his reporters do a panting, through-the-keyhole series on the "queer clubs" of Manchester, "exposing" a young state legislator, Gerry Parker, who six years later became my roommate in San Francisco and President of the Stonewall Gay Democratic Club. In the years following the GSO affair, Loeb would throw in a dig against gay liberation whenever humanly possible, frequently trumpeting the blatherings of various anti-gay columnists from Jeffrey Hart to Nicholas von Hoffman. After the repeal of the Miami gay ordinance in 1977, he declared that "ANITA BRYANT HAS SOUNDED THE BATTLE CRY" and presumed to give us his advice, "Back into the Closets, Boys [sic]." His fundamental nastiness was perhaps never more naked than in his coverage of the San Francisco City Hall assassinations, when he headlined a UPI wire story, "[Harvey] Milk First Sodomite Elected in Calif.," beneath a picture of the body of

the slain Supervisor being wheeled out of his office.

Loeb's performance, as of the many candidates he had supported (usually unsuccessfully), seems proof of Gore Vidal's dictum, "You must never run for anything; this is not the American way." Or as put by the campaign manager of Edward J. King in neighboring Massachusetts after King had upset Gov. Michael Dukakis in 1978 by using abortion and capital punishment as issues: "We ran a real hate campaign, we put all the hate groups into a pot and let it boil."

At about that same time the *Union Leader* bannered at the top of the page a particularly sanctimonious tirade by former Nixon Administration gutter fighter turned conservative columnist Patrick Buchanan entitled "Why Do Gays Hate Anita?" Somehow, the utter obscenity of people who devote their lives to hating other people presuming to lecture the rest of us about *love* aptly characterizes the hypocrisy and moral bankruptcy of individuals like William Loeb and the rest of the Right.

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History

continued from page 7

film is based. "In some cases, what I really had to do was resurrect the dead. A friend has told me he's found a list of two hundred gays who were at Dachau, though I haven't seen the list yet. But only a handful survived. What I was doing was not history, but archeology."

Pink Triangles shows how the gay holocaust could be repeated, and some of the racist or sexist avenues it could take. Clearly, there's still a great deal of very disturbing research to be done. In the meantime, *Pink Triangles* uses the available material to make appropriate connections between Nazi Germany and modern America.

Before Stonewall, the film project which will benefit from the evening's proceeds, is being produced by Greta Schiller, a producer of *Greetings* and an independent filmmaker who produced the short, *Greta's Girls*; and Robbie Rosenberg, a production assistant on *Greetings*. Howard Petrick, a San Francisco filmmaker, is playing a consultative role on the project. His credits included, *Jimmy Kutscher Cohen*, *the Case of the One-Legged Veteran*, a film on the efforts of a Korean war veteran to get disability benefits from the Veterans Administration.

Much of the inspiration for *Before Stonewall* came from research John D'Emilio did for his book, *Sexual Politics, Sexual Communities: the Making of a Homosexual Minority in the U.S.*, soon to be published by University of Chicago Press. "A lot of what I did was more detective work than research," commented D'Emilio. "I had to locate people who had been active in the fifties and sixties, but who had pretty much disappeared from view. I was lucky to get to the Mattachine Society before they went bankrupt in 1975. They let me keep their files in my apartment for over a year. Frank Kameny also gave me access to his papers, and I read just about every homophile publication from the period that I could get my hands on."

But the work of interviewing individuals and locating film clips will be mainly up to Schiller and Rosenberg. "Our film will be interviews mixed with archival materials," said Rosenberg. "We're trying to get the rights to some CBS news clips from the early 1960s, and to some even more obnoxious materials from the McCarthy hearings. The film will say a lot about where our roots are."

Rosenberg noted that another gay history film project, Rob Epstein's *Out of Order*, is also having difficulty raising funds. Epstein

was a co-director of *Word Is Out*, and his new film will document the anti-gay Briggs Initiative debate in California in 1978, along with the murder of San Francisco gay leader Harvey Milk.

The *Before Stonewall* organizers are currently putting together a trailer to be shown to prospective funding agencies. "It will probably be an interview with one of the activists from the fifties," said Schiller. The funding proposals have emphasized some of the theoretical implications of the material — that the fifties and sixties were a time of changing sexual mores, and that a close examination of gay history of the time may shed some light on that process. Among funding organizations considering the proposal are the National Endowment for the Humanities and the New York State Council on the Arts. A small grant has already been received from the National Community Fund. Individuals wishing to contribute to the project should write to: Altermedia, Ltd., P.O. Box 948, Bowling Green Station, New York City 10274.

The group is also sponsoring a benefit at which film star Ondine will present Andy Warhol's *Vinal*, Monday, June 7 at 9:00 and 11:00 p.m. at Club 57, 57 St. Mark's Place, Manhattan.

Microwave

Continued from page 11

"Joan" is a terror on wheels. In the past she abused her secretaries so much that I had told Jack, when it was first whispered that Joan was moving from the opposite end of our floor to the office right next to Jack's,

"Keep her away from me because I won't put up with her crap." Jack said, "You'll like her." "Like her????!!!" I said in my usual calm way. "Yes."

She did arrive next door, and, for some inexplicable reason, I did get to like her. She is a real Jekyll and Hyde personality with one lovable phase and one detestable one. I honestly think she has been flirting with me all this time, but she is unconscious of her true motivation. And once again, in my peculiar life, seeming coincidence has created these circumstances: Jack was in my bad graces; Joan's secretary retired; I passed the test offering me permanency in a higher grade; Joan's secretarial slot is a grade 17.

Joan asked me some time ago (before I passed the shorthand test) if I would work for her. I did not even favor her with a reply. The following day she said, "I guess you're happy where you are." Again I said nothing. I was relieved that she hadn't pressured

me. Then came the test results and my anger at Jack. Being fed up with the whole stupid situation, I began visiting Joan and saying that I was entertaining the idea of working for her.

The madder I got at Jack, the better Joan appeared. Then she called me at home for several days saying that we had to make up our mutual minds quickly because the personnel people might take her slot away if she didn't fill it. Whether or not that is true, I agreed to work for Joan.

It may have been a very foolish move. Most of the major moves I have made in my entire life have been wrong, not morally, but pragmatically. I may just have leapt from the frying pan of overwork and petty annoyance into the microwave oven of seemingly painless disintegration. We shall soon see . . .



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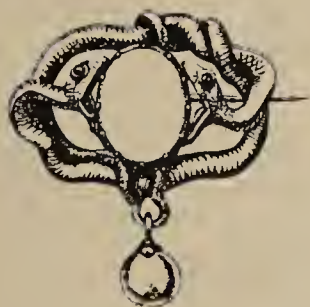
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PRISONERS

The American Civil Liberties Union
(ACLU)'s National Gay Rights Project
has announced the formation of a Gay
Prisoners' Group which will "document
incidents of selective abuse or discrim-
ination suffered by lesbian and gay
prisoners at the hands of police, the
courts, jail or prison personnel or other
prisoners." This is the first compre-
hensive program for collecting data on
the status of gay prisoners. Anyone
having information about selective
abuse in U.S. prisons should send it to
Don Campbell, ACLU NGRP Prisoners
Committee, 633 S. Shatto Place, Los
Angeles, CA 90005.

POSRIIP (People Organized to Stop
Rape in Prisons) is a group of men and
women, gays and non-gays, prisoners
and non-prisoners who are working to
stop sexual abuse in prison. POSRIIP
puts out a Newsletter and sample
copies are available from POSRIIP, Box
4413, Chicago, IL 60680.

GCN SPECIALS

JUST FOR THE RECORD...

Do you like our intimate interviews of
all the people worth reading about???
Well, we get those scintillating
documents by tape recording the star
performers. Unfortunately, some of our
recorders have mysteriously disap-
peared, probably gone on a tropical
cruise. We would greatly appreciate it if
anyone out there in Lavender Love Land
could provide us with a small cassette
recorder. We ain't fussy, just so long as
it records and plays back and stuff like
that. Please call Mike or Amy at
426-4469 if you feel like recording your
affection for us. Thank you.

HELP!

We got the bad news from The Good
News Garage. The GCN truck is sick
unto death. The rust has taken over and
the dyke who does local distribution is
no longer willing to risk her life by driv-
ing the infamous green machine. Any-
one got an extra truck they don't
need??? If so, please call Mike or Amy
at 426-4469.

DEAR ADVERTISER

If race is not a crucial issue for you,
why put it in your ad? It is not a required
formula: GWM, GWF are not necessary;
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MICROFILM READER WANTED

The GCN staff would love to be able to
read its back issues on microfilm, but
cannot afford to buy a film reader. If
anyone has access to a used one or
would like to donate one to the office,
please call Mike at 426-4469.

69 cents can buy a lot of information
and enjoyment. That's what it costs to
send 1 lb. of bks to a lesbian or gay
friend in prison. Lots of people have
given us bks, now we need some money
for postage. Think about it, you spend
as much to buy a cup of coffee. Lesbian
& Gay Prisoners Project, c/o GCN, 22
Bromfield St., Boston 02108 or
426-4469.

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get each of our 8 volumes (50 issues
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national team of energetic, hardwork-
ing, highly motivated people who want
to see GCN grow. If you have advertis-
ing sales experience, or want to learn,
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experience necessary. We'll teach you
all you need to know! Proofreading
begins 5-10 and layout 6-10. 22 Brom-
field St. (near Park St. and Washington
St. subway stops), 2nd floor. 426-4469.

FRIDAY

Come to GCN office, 22 Bromfield St.
(near Park St. subway stop), 2nd floor,
anytime after 5 for as long or as short as
you like (until about 11pm) to help send
the paper out to subscribers. (There are
LOTS of them and we do need help!) Re-
freshments and good times. Men and
women welcome. 426-4469.

ORGANIZATIONS

D.O.B.

Support organization for lesbians, 1151
Mass. Ave., Camb. Old Camb Bap. Raps
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parents rap 3rd Mon, 8pm. Softball
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ticipate. (c)

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When you're in New York, give us a call
for the latest information in gay and les-
bian events, which bars to go to, where
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which businesses to patronize. Call us
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pm, 536-6518. DIGNITY/BOSTON, 355
Boylston St., Boston, MA 02114 (c)

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how to get gay materials into libraries,
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the American Library Association.
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into Libraries" explains library selec-
tion policies in a general way, and tells
how you can get a library to buy more
gay books & periodicals. Also tells what
to do if library refuses your request;
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you have to ask for them; & how to do-
nate materials to the library. \$1 to Bar-
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TO ALL THOSE WHO IN AND OUT OF
PRISON FIGHT AGAINST THEIR BONDAGE
(Alexander Berkman, Prison Memoirs of an
Anarchist).



I am interested in receiving your news-
letter. I am a gay female and also would
like to correspond with same. I have no
relatives except a grandmother and a
son, so I am in great need of someone
to relate to. I enjoy reading, writing,
movies and good life. Thank you. Jean-
ette Washington, Box C N17290,
Dwight, IL 60420.

I am a 20 year old Cancer interested in
corresponding with gays in all walks of
life. I'd prefer versatile, fun-loving, total-
ly gay serious-minded females but will
answer all. Patricia COMMEDO, 1034
Bragg St., NC Correctional Ctr. for
Women, Raleigh, NC 27610.

Would like to hear from gay females in
the NC area. Female penpals from all
around are welcome. Have many inter-
ests. Would like to hear from some
ladies into leather. Write to Teresa
HARDIN, 1034 Bragg St., Raleigh, NC
27610.

I am an Aquarius and would like some-
one I can relate to. I get no mail, am 4
mos. pregnant and going through this
traumatic struggle; letters would ease
the burden. Male or female isn't impor-
tant. Thank you. Tanya Hayman, 5625,
Box 180, Muncy, PA 17756.

Please run my ad for a penpal, pref-
erably in the free world, who is looking
for an honest friendship. I'm not in here
for a violent crime or for stealing. This
is the first time I have ever been locked
up and I'm very lonely and depressed.
D. Witherspoon, Box A, Alderson, WV
24910.

I am interested in writing to lesbians. If
you could please send me a list of
women who would be interested in writ-
ing to a woman in prison. Thank you.
Brenda Leiva, W-14072, LB-337, Fron-
tera, CA 91720.

To my dearest Henrietta, You have been
my greatest inspiration. Things are go-
ing to get better. Hold on to these
thoughts when all else fails. I love you.
Yours always, Chrissie.

I want to write gay women and gay men.
No sex letters. Just simple friendship. I
like honest, open, warm people. Karen
Barton, 1034 Bragg St., Raleigh, NC
27610.

Sometimes being gay in prison can
really be hell, anyway it sure would help
if I had a gay brother or sister on the
outside to write to me, so I'm wonder-
ing if you could find someone gay to
write to me? I would greatly appreciate
it. Avery G. LAWSON, 071609, Box 1100
#1564, Avon Park, FL 33825.

Thanks for sending your paper. It
makes me feel at home in reading
something directly related to me, espe-
cially in a place like this where every-
thing is secrecy and straightness. Joseph
HENRY, 155459, 777 W. River-
side Dr., Ionia, MI 48846.

Into BD, S&M, W/S, FFA, Fuck-Suck, all
on both ends of the scene, looking for
any penpals, future men to fuck with,
and friendship to any men or man who
could dig writing to me. Whatever you
could do for me I'm sure would be of
some help and brighten my days. Rich-
ard C. NELSON, US#73980-012, D unit,
Box W, Lompoc, CA 93438.



★★★★★★★★★★
TO ALL PRISONERS GETTING GCN! IF
YOU DIDN'T ANSWER OUR LETTER
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TO THE PRISONER PROJECT AND LET
US KNOW IF YOU'RE GETTING IT!
OTHERWISE IT WILL STOP COMING,
BECAUSE WE'LL ASSUME YOU'RE
NOT GETTING IT. WRITE: PRISONER
PROJECT, GCN, 22 BROMFIELD ST.,
BOSTON, MA 02108.

★★★★★★★★★★
Twenty-seven year old female wishes to
correspond with someone. Due to be
released soon and wish to relocate to
Boston. Would like to make contact
with serious person. I am employable
and strictly gay. Thanks. Sue Carson,
1744 W. Devon St. #115, Chicago, IL
60660.

I don't like to ask people for help, like
taking the trouble to write, but it is
needed at times like this. I am an artist
and a cook and into ontology and other
things as well. I hope to go to Min-
neapolis when I'm out in a year or so.
Christopher MILES, 00083-041, Box W,
M unit, Lompoc, CA 93438.

I am a 23 yr old transvestite. I first
became involved with the gay scene at
the age of 15 and have lived on and off
as a woman for the past 5 years. My
hobbies are dancing, bowling, cooking
and reading. I am seeking someone
who understands what it's like to be
gay and the emotional and social isola-
tion in prison. I am lost and do crave
some moral support to survive the men-
tal and sexual exploitation of this place.
I am lonely and seriously seek cor-
respondence and friendship. LaVette R.
WILSON, 149898, Box 45699, Lucas-
ville, OH 45699.

These prisoners are looking for
people:

Terry HALL, 141 LLCC, Box 6,
LaGrange, KY 40031.
Rocky WAGNER, 11253, Box 41,
Michigan City, IN 46360.
Eugene GROVER, Box 518 #210,
Zephyrhills, FL 33599.
Robert GULLI, 16570, Box 7000, Car-
son City, NV 89701.
Larry TAYLOR, 165-147, Box 45699,
Lucasville, OH 45699.
Bruce DOMINICK, 157-858, Box 69,
London, OH 43140.

Prisoners Seeking Friends

NOTE TO PEOPLE WHO WRITE PRIS-
ONERS: If you get no response (rare)
from writing one of the prisoners, it
may be because he/she has been mov-
ed to another prison (and they don't
usually forward mail!). One of prisons'
main ways to destroy attempts by
prisoners to defend themselves with
lawsuits and to form "unions" and
social support networks generally is to
keep moving the "troublemakers" (the
type that read GCN, for example) from
one prison to another. It is also a form
of punishment for activism to move
them away from where their families
and friends live.

In reading your paper it has done a lot
for me in many ways. It's given me a
great sense of belonging and feeling
right about myself. All in all GCN has,
for me, set a front perimeter in defense
of who and what I am in the struggle of
being free — mind, body and soul. It
would be a good step back to the world
for me to be able to correspond with
someone gay. Murel W. MAYLE,
A-159216, 777 W. Riverside Dr., Ionia, MI
48846.

My friends call me Kimberly, looking for
lovely person with long hair to be a con-
tact with the "outside." David
BROWER, 080930, Box 316, Fort Madi-
son, IA 52622.

Loneliness has forced me to reach out
and ask for the help that penpals and
friendship will bring. I will answer all
letters — gay, bi, straight, martian,
plutonian, living, dead or unsure. If you
still know how to laugh or can remem-
ber what love shared is all about, and
are free enough to write to a sincere
man in prison, please write to James
ROSS, 15312 NSP, Carson City, NV
89702.

Help! Innocent prisoner wrongfully
convicted of sex offense trying to get
post-conviction relief. Would appre-
ciate any legal help (books, advice).
Jerry DIGHERA, 37373, Box 900, Jeffer-
son City, MO 65102.

I would like to write to women as well
as men (and I'm pretty sure the bi com-
munity out there is at least as large as
the gay or straight communities) though
lately of course I've only been enjoy-
ing my gay side. Noel G. ROBERTS,
Box 500 MB36, Olustee, FL
32072.

I recently came all the way out (in here)
because some other guys who get your
paper taught me there's nothing wrong
with admitting you're gay. You have to
live with it, not someone else. They call
me 'baby-cakes' or 'hot stuff'. Kevin Jay
FOLSOM, A-161788, 777 W. Riverside
Dr., Ionia, MI 48846.

My hopes are to begin a very intensified
relationship with someone who is in the
life, and feels that there is some com-
patibility between the two of us. If
anyone out there would like to write, I
would be glad to respond openly and
honestly. Continued success with your
rag. James COMER, 114211, Box 3500,
Staunton, VA 24401.

I'm from Hawaii and am looking for
someone to write me for compani-
onship as I'm a truly lonely person in here
and need someone to talk to. I'd ap-
preciate it. Peter TRAPASSO, Box 607,
Carson City, NV 89702.

Gay prisoner, average build, seeking
correspondence and sincere relation-
ship with the right person. Dan Cahill,
165-364, Box 45699, Lucasville, OH
45699.

I'd like to establish a sincere cor-
respondence with a devoted individual.
Will answer all letters. Ronnie HECK,
16418, Box 14, Boise, ID 83707.
I've been getting the GCN paper pretty
regularly now. Thanks a lot; I need it!
Now if I just had someone to talk things
over with, I might almost feel free ...
almost. Thanks. Billy Mings, 47894,
Camp 24-C, Parchman, MS 38738.

I am a very flamboyant feminine homo-
sexual and am doing a long sentence in
the joint. I would like to correspond
with eligible, sexy men. I go by the
name of Brandy. Thank you very much
for having this newspaper available to
gay inmates. M. Haynes, 162226, 777 W.
Riverside Dr., Ionia, MI 48846.



Calendar



Optometrists
are
getting into
PUNK!

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Boston, MA — Gay and Lesbian Physicians or New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm). Info: Keene Klondykes, Box 261, Gilesum NH 03448.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177. All are invited.

coming events

may 30 sun

Boston, MA — Rock Against Sexism is holding an anti-nuclear benefit for the Feminist Task Force of the UN Special Sessions on Disarmament Demo. 5-9pm at the 1270 Club, 1270 Boylston. New Wave and Rock music. \$2 donation.

31 mon

Boston, MA — Lesbian/Gay Task Force, a group working to build a powerful lesbian and gay presence in disarmament efforts and to promote discussion of the connections between the militaristic arms buildup and homophobia, sexism and racism, will be meeting to discuss plans for the June 12 March at the UN Special Session on Disarmament. New members very welcome! Dignity Office, 4th floor, Arlington St. Church, 355 Boylston St. 7:30pm. Info: 661-0974.

jun 1 tues

Boston, MA — Boston Chapter of Gay Olympics will meet at 8pm to organize Boston's participation (Aug). Interested athletes or organizers are invited to attend. Info: Tony 236-1914 or Jay 262-4896.

Cambridge, MA — Women's training in non-violent civil disobedience for the action at the UN SSD meetings June 14. Red Book Store, 136 River St. (basement). 6-10pm both tonight and tomorrow night (they're complementary). Info: (days) Meredith 623-5110 or (eves) Ellen 265-8152. Childcare available. Sponsored by Boston Women's Pentagon Action.

Framingham/Millford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

Orono, ME — Wiide-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

Northern VtNH-League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Fathers in Transition, a conservative group of gay/bi fathers, meets every Wed. for friendship and support. Info: Gay Fathers, c/o Box 6, GCN, 22 Bromfield, Boston 02108.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573

Boston, MA — The Boston Lesbian and Gay Pride Committee will meet every Monday from now until June 14. Everybody Interested in making this the biggest and best parade ever is invited to attend. Come to 131 Clarendon St. (near Copley Sq.) at 7pm and help out! Call 262-4777 or 731-6737 for more info.

3 thurs

Boston, MA — GCN volunteer proofreading. See Thursdays above for details.

Cambridge, MA — DOB Topic Rap: Dealing with money issues. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. All women invited.

Boston, MA — Triangle Theater Co. presents *Niagara Falls* by Victor Bumbalo, the 1981 new play entry of the Glines Arts Festival, at the Theater Loft, 811 Boylston St. 8pm. Thurs, Fri and Sat eves through June 12. Info: 536-3261 (6-8pm only).

4 fri

Boston, MA — GAY COMMUNITY NEWS (THAT'S YOU) VOLUNTEER NIGHT FOR SENDING OUT THE THOUSANDS UPON THOUSANDS OF PAPERS TO SUBSCRIBERS. SEE FRIDAYS ABOVE FOR DETAILS. IT'S DIFFERENT.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Jean Gauthier and Susan Norris will be making their final appearance at Oasis. 355 Boylston St. at Arlington. Doors open at 7:30pm and close at 8 for performance. \$3 donation.

Boston, MA — Boston Gay Men's Chorus meets every Wed. 8:45-9pm. Community Music Ctr, 48 Warren Ave. (So.End) Info: 625-3247.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Cambridge, MA — Am Tikva Sabbath Service and discussion on International Conference. 8pm. Info/location etc.: 254-0907.

Boston, MA — Kenward Elmslie in a concert of poetry and his own songs. Glad Day Book Shop, 22 Bromfield St. (near Park St. T). 8pm. \$2.

Springfield, MA — Party, potluck and pledges to help HERA (Hotline to End Rape and Abuse) at the Unitarian Church, Porter Lake Dr. HERA runs a crisis hotline and shelter for battered women, is COMPLETELY non-profit, and needs your donations of money or food. Info: (413) 732-4028.

5 sat

Boston, MA — Pat Bows Musical Graffiti at the Oasis (end of an era). 355 Boylston St. (at Arlington). Doors open at 7:30pm and close for the performance at 8. Last chance (at Oasis)!

Boston, MA — Chiltern Mt. Club. Bike tour of Little Compton, RI. Info: Celt (617) 247-3837; also, Mt. Washington upper snowfields ski trip (Info: John (617) 864-0823).

Providence, RI — Brown U. Gay and Lesbian Alumni/ae and members of the Class of '72 present a commencement reception, 3-6pm at the sunken patio outside Faunce House near the mailboxes. Info in RI: 245-3382; rides from Boston (617) 738-7137, 267-4718, or leave message at (617) 661-7223.

Ogunquit, ME — Premier performance of John Preston's "Franny: the Queen of Provincetown" at The Club, 52 Main St. 7:30pm. \$2 at the door. Franny is a celebration of a gay voice, an evocation of the way we were, a salute to the mother of us all. Info: 646-8974.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

(It's those
bi-vocals)

Athena



6 sun

Boston, MA — The Boston Lesbian & Gay Political Alliance will hold an open house from 3-6pm to introduce you all to the newest gay presence in Boston electoral politics (see GCN, 5/29/82 Speaking Out). 35 Melrose St. (Bay Village). All are welcome.

Boston, MA — Chiltern Mt. Club. Cape Cod Canal Access Roads bike trip. Info: Matt (617) 398-8258 or Jack 775-6592.

Boston, MA — "Sharing Voices, Sharing Visions, Sharing Symbols." Open poetry reading and potluck supper for women. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison) 7pm. FREE! Call 542-8575 Thurs., June 3, 9-11am if you can offer or need a ride, or other times and leave a message. (The Cauldron is organizing a system of carpooling and safety walks to events at the theater. Call 542-8575 if you can offer or need a ride, or can lead safety walks from the Dover T stop. Other ideas on how to organize this are welcome. Call Thursday 9-11am (for a human) or all other times and leave message on the machine.

7 mon

Boston, MA — Make your own Ice Cream Sundae. Meet gay men, swing era music, dancing. at Hill House, 74 Joy St. 8-10pm.

9 wed

Boston, MA — "Our Boston Heritage," a slideshow by the Boston Area Lesbian and Gay History Project, at Somewhere, 295 Franklin St. (financial dist) 7pm. Donation \$2. to benefit Gay and Lesbian Advocates and Defenders.

The deadline for Calendar items is Tuesday at noon for the following issue.